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The
CHRISTIAN CENTURY

Published Weekly

What to Do with The Atom
An Editorial

Launching the World Council
An Editorial

Christians and Zionism
By A. L. Warnshuis

Battered Belgium
By Howard E. Kershner

Ties That Bind
By Ernest H. Wilkins

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In This Issue

ERNEST HATCH WILKINS

is the president of Oberlin College, everywhere recognized as one of America's foremost educators. Before becoming president of Oberlin, in 1927, he was dean of the colleges of arts, science and literature of the University of Chicago. He is the author of *The College and Society*, *Living in Crisis*, *A Platform for Life* and many other books, and the translator of Papini's *Four and Twenty Minds*. Dr. Wilkins delivered his article as an address in the chapel of the University of Chicago.

A. L. WARNSHUIS

is secretary emeritus of the International Missionary Council and a leading church authority on world affairs. Less than six months before the end of the war he completed an intensive and extremely difficult mission investigating the condition of churches on both sides of the battlelines in Europe. For many years he was a missionary in China, and a secretary of the National Christian Council of that country. Dr. Warnshuis' home address is 50 Crow's Nest Road, Bronxville 8, N. Y.

HOWARD E. KERSHNER

is executive vice-president of the International Committee for Child Refugees, chairman of the overseas committee of the Save the Children Federation, and was formerly director of European relief work of the American Friends Service Committee. His article in this issue is a by-product of a recent trip to Europe to set up the child feeding program of the Save the Children Federation.

ALLEN R. HUBER

is a Disciple missionary, interned during the war in the Philippines.

RAYMOND N. VEH

is secretary of the Board of Christian Social Action of the Evangelical Church.

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Calendar of Coming Events

Nov. 18-Dec. 2. National United Church Canvass.
Nov. 21-Dec. 25. Worldwide Bible Reading.
Nov. 22. Thanksgiving Day.
Nov. 22-24. National Council for the Social Studies, Milwaukee, Wis.
Nov. 25. Chicago Sunday Evening Club; Reuben G. Gustavson, speaker.
Nov. 25. St. Louis Sunday Evening Club; James W. Clarke, speaker.
Nov. 25. Ford Hall Forum, Boston; Louis Fischer, speaker.
Nov. 25-27. United Stewardship Council Annual Meeting, Toronto.
Nov. 27. Annual Meeting, Pennsylvania Council of Churches, Harrisburg.
Nov. 27. Methodist Crusade for Evangelism, Philadelphia.
Nov. 27. Semi-Annual Meeting, City Auxiliary, American Mission to Lepers, Washington, D. C.
Nov. 28. Institute on Purchasing Power and Full Employment, Roosevelt College, Chicago; Mordecai Ezekiel, speaker.
Nov. 29-Dec. 1. Annual Rural Life Conference, Historic Peace Churches, Wilmington, Ohio.
Nov. 30. Hannukkah.
Nov. 30. St. Andrew the Apostle.
Dec. 2. Charles Street Forum, Boston; John Haynes Holmes, speaker.
Dec. 2. Chicago Sunday Evening Club; Richard C. Raines, speaker.
Dec. 2. First Sunday in Advent.
Dec. 3. Conference on Evangelism, Philadelphia Federation of Churches.
Dec. 3. Institute on Purchasing Power and Full Employment, Roosevelt College, Chicago; Horace M. Kallen, speaker.
Dec. 3. Philadelphia F. O. R. Forum; Bernard Clausen, speaker.
Dec. 4-5. Advisory Council, American Bible Society, New York.
Dec. 7. National Planning Conference, Washington, D. C.
Dec. 9. Chicago Sunday Evening Club; William H. Hudnut, speaker.
Dec. 9. Ford Hall Forum, Boston; Bishop G. Bromley Oxnam and Rabbi Joshua Loth Liebman, speakers.
Dec. 9. St. Louis Sunday Evening Club; Kurt Singer, speaker.
Dec. 9. Universal Bible Sunday.
Dec. 14. Fast of Tebet.
Dec. 16. Chicago Sunday Evening Club; Arthur L. Kinsolving, speaker.
Dec. 16. Ford Hall Forum, Boston; Herbert Gezork, speaker.
Dec. 17, 18. Federal Council Department of Race Relations, New York.
Dec. 19. Tenth Anniversary, Chicago Round Table of Christians and Jews, Hotel Continental, Chicago; Arthur Compton, speaker.
Dec. 21. St. Thomas the Apostle.
Dec. 24. Christmas Eve Vigil, Bethlehem, Pa.
Dec. 25. Christmas Day.
Dec. 26. St. Stephen.
Dec. 27. St. John the Evangelist.
Dec. 28. Holy Innocents.
Dec. 28-Jan. 1. National Methodist Student Conference, Urbana, Ill.
Dec. 31. Student Recognition Day.
Jan. 11. Institute on Purchasing Power and Full Employment, Roosevelt College, Chicago; Harland M. Allen, speaker.
Jan. 27-29. "Youth Marches," Christian Endeavor campaign, Portland, Me.
Jan. 27-Feb. 3. Youth Week.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

THANKSGIVING DAY this year finds the nation in such a position that gratitude comes easier than on this occasion in any recent year. There are ample reasons for thanksgiving in even the darkest days, but it requires more than ordinary spiritual insight to see them.

Bless the Lord, O My Soul

Now, however, the case is clear. The war is ended. Lists of battle casualties are no longer a part of the daily news. The boys are coming home. The world is no longer everywhere locked in mortal combat. Like a patient whose fever is broken, it is weak and worn with the struggle but that crisis is past. Here the figure fails, for we know that other crises are upon us. But escape from the threat that has hung over us during the war years gives a breathing space and opportunity to take up the struggle with new hope. There is none so dull of imagination as not to see the perilous position in which the nation and the world now stand, with the spirit of selfishness still bringing new tensions between nations and between classes, and with new weapons presaging inconceivable catastrophe if they are ever again used. Disaster is possible, but it is not inevitable. Vast opportunities for good lie ahead, as well as possibilities of calamity. Meanwhile, our feet are on firm ground and the possibility of choosing our course has been restored to us. For what we have received, Lord make us truly thankful! And for the decisions we have yet to make, Lord give us grace and wisdom!

Another Reason to End The War Now

THE AMERICAN PUBLIC awoke with a jolt last week to the fact that American troops were squarely in the middle of what promised to develop into a desperate civil war in north China. Uneasily aware of what that might lead to, not only in our relations with China but even more in our exceedingly difficult and dangerous relations with Soviet Russia, the nation instantly registered an emphatic "How come?" When the strength of that protest registered in Washington, Secretary Byrnes at once called in the press to announce that plans were being completed for the withdrawal of all American marines from the trouble zone. At the same time, General Albert C. Wedemeyer, commanding in China, confirmed Mr. Byrnes' announcement there. However, in the course of making his promise that the marines would be recalled, Mr. Byrnes made one of the most amazing statements ever credited to an American secretary of state. The state department, he declared, had known nothing about the plans to send the marines into the trouble zone in the first place. That had been a decision made by the war department without consultation with the department of state! In other words, the United States had been committed to intervention in a situation out of which international trouble of terrifying proportions might well develop without the knowledge of the foreign policy making branch of our government! Only one thing could make this possible—the continuation of a technical state of war in which the fighting services are virtually free to do as they please. If more reason were needed to put an end to this technical state of war now, this revelation of the high-handed procedure of the war department in north China should supply it. To bring the actual control of American foreign policy back where it belongs, end the state of war now!

Communists Gain in Chinese Civil War

NO CLEAR PATTERN of movement has yet emerged in the confused situation in China. The communist forces of Yenan appear to have consolidated their forces in the northeast, where they block the entrance of nationalist armies to Manchuria. Such preliminary clashes as have already occurred between the two rivals in several localities have usually resulted in communist victories. Two nationalist armies which were reported to have been landed in Manchuria from United States transports were finally taken to Chinwangtao, the port

south of the Great Wall which is occupied by United States marines. The American in charge of the ships refused to permit the soldiers to go ashore in Manchuria when it proved to be impossible to secure an authorization for such landing from the Russian commander. More shiploads of well equipped nationalist troops have sailed in American transports from Hongkong for Chinwangtao, where a large store of American military equipment is said to have accumulated. The announcement by Secretary of State Byrnes that the marines will be withdrawn from north China raises the question as to whether this equipment is to be turned over to the Chungking forces. While this statement from Washington undoubtedly brought a sense of relief to the American people, who see no reason for the sacrifice of more American lives in this Chinese civil war, it created considerable apprehension in Chungking. Official sources there urge reconsideration. It is pointed out that there are still something over 2,000,000 Japanese in China. Most of them are found in the disputed area and at least half are soldiers, not all of whom have been disarmed. Will Marshal Chiang be forced to take into his service the "defeated" Japanese, as the British have in the Netherlands Indies and the French in Indo-China? And if Manchuria becomes a battleground, will the Russian withdrawal, already well begun, continue?

The Brave New World Reaches Java

SHOCKING THINGS are happening all over the globe—in China, in Palestine, in Poland and Czechoslovakia, in Germany and in many parts of South America. But nothing that is going on in any of these spots is quite so shocking as the fighting in Java. There, as we go to press, the half-million inhabitants of the port of Soerabaja are ringed in by a circle of fire from warships, tanks and bombing planes, while ground troops are systematically overrunning the city street by street, house by house. And the fighting is spreading to Batavia. Italy did nothing worse in Ethiopia. An imperialist power, Britain, which has no right to be in Java, is using Indian mercenaries and American lend-lease equipment to mow down a native population whose offense has been a demand for freedom. The purpose is to force the Indonesians back under an alien rule that the alien imperialism, Holland, is itself not strong enough to restore. A "labor" Britain and a "democratic" United States are thus taking a leading part in refastening the shackles of imperialism on a major portion of the southwest Pacific. The United States tries to escape its share of the responsibility by asking that the American insignia be painted off the weapons that are killing the Javanese. The British prime minister talks about his nation's "moral responsibility" to the Dutch. What responsibility? And what about British Labor's moral responsibility to the Indonesian hope of liberty? This whole bloody business in Java is almost too terrible to contemplate. Yet it goes on, growing worse day by day. And in this extremity, to whom do the Javanese patriots appeal for understanding and support? To the United States, which likes to think of itself as the beacon light of freedom? Not at all. The Javanese appeal to Russia. Think that over. It may have a lot of future history tied up in it.

Probe the Military Prisons!

MILITARY PRISONS in this country are crowded to overflowing. Nobody knows how many thousands of captive American service men they hold—nobody, that is, outside the penal departments of the armed services. These prisoners have been condemned by army and navy courts martial, operating under all sorts of conditions all over the world during the long years of the war. The penalties imposed are not subject to the normal processes of judicial review. That many of these sentences are inexcusably severe is pointed out by Senator Wayne L. Morse of Oregon, who declares that men in this country have been given as much as twenty years for being absent without leave. If that could happen here at home, far from the actual theaters of war, it is not difficult to guess what has happened abroad where the military officers conducting the courts martial are completely insulated from the American system of civil justice. Senator Morse proposes that Congress set up a commission to review all sentences imposed by army and navy officers during the war. We heartily endorse this proposal. It has behind it the sound precedent of similar congressional action following the First World War. Then it was discovered that large numbers of penalties of excessive severity had been handed down. As a result, the Articles of War under which the courts martial had acted were revised by Congress and many sentences were reduced. We hope that Congress will authorize a new commission now, that it will be composed of jurists of the highest qualifications and that it will be required to publish its findings. The same commission, or another similarly constituted, should also review all sentences imposed under the Selective Service Act.

Protestantism In Poland

POLISH Protestants are in a desperate plight, according to a release from the Geneva office of the World Council of Churches. It will surprise some readers to hear that there are any Protestants in Poland, or that there ever were. The truth is that the Reformation got a good start in Poland in the latter part of the sixteenth century, and was strong enough to make the king of Poland think it worth while to promote a conference in 1645 to make peace among Catholics, Lutherans and Reformed. That early Polish Protestantism was largely wiped out by persecution. This was one of the major projects of the Jesuits in the seventeenth century. The destruction of Poland by successive partitions opened the way for the coming of Protestants from the west into what had been Poland; and after the restoration of Poland in 1919, there they were. Before World War II, they constituted about two and one-half per cent of the country's population. Most of them were of German extraction, and they were divided into several groups. All received ruthless treatment during the

war. One of the underground enterprises was a plan for the formation of a united Polish Evangelical Church which would include the Reformed, the Augsburg Confession Lutherans, and such others as might join. This proposal seems to be still awaiting fulfillment. In view of the virtually complete obliteration of their property, as well as the dispersal and displacement of many of their people, the Polish Evangelicals constitute one of the groups to which united Protestantism, through the agency of the World Council of Churches, should give prompt and adequate assistance.

Hungary Holds a Free Election

ALL OBSERVERS agree that Hungary's election, held on November 4, was as free and democratic as any elections held anywhere in the world these days. There was no coercion and no stuffing of ballot boxes. The greater significance, therefore, attaches to the outcome. The Small Landholders party not only carried the election, but with almost 60 per cent of the vote it will have more representatives in the new Parliament than will the next two parties—the Social Democrats and the Communists—combined. The Small Landholders party in Hungary is a left-of-center party largely made up of middle class elements. In the cities its main strength lies among shopkeepers; in the country, among farmers with small farms. It stands for land reform, including the breaking up of the great estates (many of which have been owned by the Roman Catholic Church), and for a moderate amount of nationalization of industry. Protestant elements have been conspicuous in its councils, and the party leader, Baron Zoltan Tildy, who now becomes premier, is a Protestant minister. As long as this party remains in power, Protestant interests seem fairly secure. There is a danger for Protestantism, however, if the party, once it is in control of Parliament, takes a markedly conservative course. The whole cause of religion in central Europe will suffer if Hungarian Protestantism becomes identified in the popular mind, as Catholicism has been, with reaction. As a result of this first important election in postwar Europe, Hungary affords an unusual opportunity for forward-looking Protestant leadership. But there is as much danger as opportunity in the situation.

Rapid Growth of a State Clergy

FOLLOWING demobilization, more than 2,200 Protestant chaplains will still be employed full time in some form of ministry associated with public institutions or forces. A study recently completed by Seward Hiltner, secretary to the commission on religion and health of the Federal Council of Churches, arrives at this figure. Dr. Hiltner believes that this number, which is much larger than the prewar figure, will grow. "If the religious needs of persons in all types of special situations were to be properly served," he says, "nearly 4,000 full-time chaplains would be required." His commission is rightly concerned that theological seminaries recognize the need of special training for chaplains in the armed forces, the veterans' administration, hospitals, penal and correctional institutions. It is also working to establish standards of competence for those fields of the Christian ministry. All this is important, but it misses the central issue. That issue is whether the Protestant churches are acting wisely in turning over to the state, almost without discussion, responsibility for so great and increasing an area of religious ministry. We believe that such abrogation of its own functions by the church is worse than a mistake. It is wrong. The church has no right to surrender to government its own obligation to provide for men and women in all walks and conditions of life a free and unfettered ministry of religion. Because this responsibility was evaded before the war, the church found itself unprepared to meet the magnified needs of the chaplaincy during the struggle. But now it no longer can hide behind the importunate demands of an emergency. It cannot even plead poverty as an excuse for failing to do its duty. Its only excuse for permitting the establishment and growth of a state clergy is its own lack of vision. That is a humiliating confession. The united action of many local councils of churches in employing chaplains for institutions and groups in their cities points the way for a general approach to this problem. All such ministries, including those to the armed forces, could be similarly served if the denominations would follow this lead on a national scale.

Why Relief Cannot Be Sent To Germany or Japan

MANY READERS have written to ask why they cannot write or send parcels to relatives and friends in Germany and Japan. Various church and other humanitarian bodies are appealing for help to mitigate the suffering of what promises to be the most terrible winter in modern history. All such contributions have to go, however, to countries which were on the Allied side in the war. There are numbers of American Christians who, taking the New Testament seriously, want to do something to aid German and Japanese victims of the war. Why are they not allowed to do so? An official explanation was published on November 10. It stated that because a state of war still technically exists between this nation and Germany and Japan no mail or other deliveries can be permitted to those countries. A legalism of this sort, if it were decisive in fixing government policy, would simply provide another reason for demanding an immediate end to the state of war. But we see no reason why it should be decisive. American troops are in firm control of Japan and of the American zone of occupation in Germany. Their mail service is efficient, and could easily be expanded to gear in with a restored civilian mail service. If reports are to be believed, the occupation forces would be glad to have more to do than they now have. Moreover, the International Red Cross is operating in these areas and could quickly provide for the proper distribution of parcels containing food, clothing, bedding and shoes. The thing could be done if the authorities in Washington, Berlin and Tokyo ordered it done. It should be done. Anything that will make the coming winter less savage than it now prom-

ises to be should be done. And it should be done at once. Every day of delay means death to thousands of children, women and the aged.

The Launching of the World Council

WITHIN the next few months, a number of crucial decisions must be made in the life of the ecumenical church. The most important of these involve the World Council of Churches. For seven years that body has maintained its existence as a council "in process of formation." The conclusion of the war and the restoration of communications now make it possible to terminate this tentative status. The time has come for the establishment on a permanent basis of a world "fellowship of churches which accept our Lord Jesus Christ as God and Savior," as provided in the proposed constitution of the World Council. This should be done at the earliest possible moment. When will that moment come? How can the transition best be made?

These questions are likely to be answered at the meeting of the provisional committee of the World Council which is scheduled to take place in Europe in February 1946. Before that meeting is held, there should be the fullest possible discussion of the issues which it must decide. Central among these is whether the World Council should constitute itself a permanent organization on the basis of its present membership or whether it should continue its provisional existence until it can broaden its base. We favor the latter course, with a definite limit on the continuance of the present status.

Eighty-nine churches have signified their intention to become members of the council. They have done this by ratifying the constitution which was unanimously adopted by the conference held in Utrecht, Holland, in 1938. The membership of the council does not yet include as many churches as participated in the Oxford conference (120 churches) or in the Edinburgh gathering (123 churches). Until the recent Treysa conference, at which the reconstituted Evangelical Church of Germany voted to join, it did not include the churches of Germany. The main Orthodox churches of eastern Europe and a number of the younger churches of Asia, Africa and Latin America remain outside its membership. So also do the Southern Baptist Convention and the Roman Catholic Church.

The dilemma which faces the coming meeting of the provisional committee may therefore be stated as follows: Its present membership is not sufficiently inclusive to constitute a *world* council of churches. But it cannot continue indefinitely as a provisional organization. How can it broaden its base and at the same time end its tentative character?

We have no doubt concerning the ability of the provisional committee to resolve this dilemma. A good deal depends, however, on the way in which it is done. We venture to suggest a procedure which should broaden and strengthen the council and at the same time lift it above some of the causes for criticism which persist among nonmember churches. We propose that the committee set a date for the termination of the council's provisional status and simultaneously renew and press with vigor its invitation to other bodies to join. In our judgment, no better date could be found than in the summer of 1947—ten years after the historic assemblies at Oxford and Edinburgh. If another great world conference of churches were held in that year, it would do more to prove to the world that the ecumenical church is a reality than anything else that could possibly be done. On the other hand, if no such meeting is held soon, all that can be said concerning the cohesive power of the Christian faith will be discredited by the fact that even the churches have not been able to bridge the chasm opened by the war.

In making this suggestion, we are fully aware of the enormous difficulties which lie in the way of its achievement. We believe however that these difficulties ought to be confronted openly, and not be pushed aside, as they would be if the World Council were to be given permanent form with its present limited membership. The chief of these obstacles, let it be said frankly, lie in the rapprochement with the Russian Orthodox Church. It has not been easy to re-establish contact with that church or with others which are related to it. The latest annual report of Dr. W. A. Visser 't Hooft, general secretary of the World Council, says that conversations have been opened through delegations which have visited Moscow and with Orthodox churchmen who have come from the Russian capital. "But these conversations have so far been of the most preliminary kind and do not allow us to formulate any conclusions as to future relationships. It may well take some time before the Church of Russia as well as other Orthodox churches which face suddenly a completely changed situation will be ready to define their attitude toward the World Council."

But this is still not the heart of the problem. The heart of the problem is suggested by Dr. 't Hooft, who says that "it may also take some time before the churches of other parts of the world can come to know these churches in their new position sufficiently well to make up their minds about their relations with them." In other and perhaps less tactful words, there is opposition in the present membership of the provisional committee to permitting representatives of "politically-dominated churches" to sit in equal fellowship with Christians of other communions.

This attitude, we hold, is mistaken. It subjects the World Council to the same criticism which some of its members level against the Eastern Orthodox churches. The greatest present threat to the future peace of the world is the division of the world between a Russian and an Anglo-American sphere of influence. If a council of churches, now composed largely of churches of America and of the British empire, adopts a "wait and see" attitude at this juncture instead of asserting its own universal character and mission, it automatically commits itself to one side of a threatened fission. When it does that it becomes an instrument of political policy. On the other hand, if it vigorously proclaims that Christian cooperation is possible and mandatory, it renders a signal service to

international reconciliation as well as to Christian reunion. It also declares its own independence and reaffirms the integrity of the church in all lands.

The same considerations apply to overtures to the younger churches of Asia, Africa and Latin America. The fact that a number of wars of national independence are now going on in the colonial world should not for one moment prevent the World Council of Churches from seeking the fullest possible cooperation on the part of churches of what have previously been known as "dependent peoples." If the World Council is to deserve its name, it must dissociate itself from all suspicion of alliance with imperialist politics. An open declaration at this time that it welcomes to equal membership the churches of southeastern Asia, Japan and other occupied or contested areas would set the record straight and prepare the way for the enlargement of the world Christian community.

The state in which the war has left the world offers new opportunities for Christian reconciliation. But these must be confronted with a courage born of faith in the relevancy of the church's mission for a time like this. It will require great courage for the provisional committee which meets two months from now to announce that the World Council of Churches will come into existence at a world conference to be held in the summer of 1947. It will require high faith to press the invitation of the council on the Orthodox churches, the younger churches, the Southern Baptist Convention and others who ought before that conference to face anew the question of their obligation to join the universal fellowship of the World Council of Churches. We cannot know certainly what conditions will be in 1947 and the effort to broaden the base of the council may fail. That would be regrettable. But one thing would be an even greater calamity. That would be to fail to speak for the universal church in the face of the present opportunity because we lack faith in its mission for such a day as this and thus subordinate its high strategy to the momentary expediencies of the politics of power.

What to Do with the Atom

WITH Mr. Attlee in Washington, presumably negotiating an accord with President Truman on the future control of the atom bomb, it may seem an untimely presumption to discuss the question now in these columns. If we believed that Mr. Attlee had any greater wisdom to bring to the solution of this problem than Mr. Truman has revealed, we would be content to await the decisions of the conference before speaking. But Mr. Attlee's proposals, if the press is reporting them correctly, fall into the same pattern of futility that has marked all the proposals so far emanating from political sources. It is high time that the discussion of this matter, the most life-or-death decision ever to be placed before mankind, should be lifted to a new level and treated in new terms. In the atomic age, we must learn to think in new dimensions. Nobody in political circles has done any thinking in new dimensions so far. It will certainly do no harm if, in these columns, we make a modest start at doing so.

To date there have been seven major proposals for the future handling of the atom. Innumerable minor plans have been advanced, but all these can be considered as variations of one or another of the major schemes. (1) It is proposed to keep the secret of making atomic bombs within the three countries which now possess it and to subject all scientific research in atomic physics to rigid government control. This is the proposal of the administration's May bill, now before Congress. (2) It is proposed to keep the bomb secret but to release scientific research. A few scientists are reported to favor this. (3) It is proposed to give the bomb to a pool of Great Powers, including Russia. This is the Attlee plan. (4) It is proposed to give the bomb to the Security Council of the United Nations Organization. (5) It is proposed to give it to the Assembly of the UNO. (6) It is proposed to give a small number of bombs to an international police force which would operate under the Security Council, and to prohibit further manufacture. This is the Stassen plan. (7) It is proposed to outlaw manufacture of the bomb by international agreement. This is the McKellar proposal.

I

None of these proposals, if adopted, could be depended upon in a serious international crisis, and we suspect that Congress knows it. The May bill is an affront to American democracy. Its plan for a commission, run by the army and navy, that would give its directors practically unlimited authority, not only to control scientific research but to control the application of atomic knowledge to all American industry, is simon-pure nazism. The very fact that such a proposal should be conceived by the chairman of one of the most important committees in Congress and pushed as an administration measure shows the distance a considerable section of our public opinion has traveled toward state totalitarianism. And conclusive proof of the bankruptcy of statesmanship in the May bill is supplied by the warning, concurred in by every scientist, that the "secret" which the bill proposes to keep cannot be kept for more than a few years, at the end of which time the United States will wake up to find that it has nothing to show for such legislation but an army-and-navy tyranny reaching into every nook and cranny of civilian life.

The proposal to keep the bomb secret but to release scientific research is a nonsensical contradiction in terms. Scientific research cannot be free so long as there is any area in which external authority can say to science, "No trespassing." The Attlee proposal also rests on the assumption of a secret, in this case to be shared by three more powers than are now known to possess it. This also is fatuous, in a world in which, from this time on, every physical and chemical laboratory will be working in the field of nuclear energy, with numbers of nations outside the Big Five having access to all the materials of which, as Nobel prizeman Harold C. Urey says, "in five years, more or less, any nation can make the bomb."

Proposals to control through the Security Council or the Assembly of the United Nations Organization are

pointed in the wrong direction, for reasons that will presently be discussed. The Stassen scheme would founder on the rocks of the veto provisions which rule the Security Council. If the bombs are to be used by an international police force, who will give the order for their use? The Security Council can hardly be expected to achieve the necessary unanimity for that purpose if the crisis, as it almost certainly will, involves one of them. And proposals to outlaw the making and use of the bomb, however good they may look on paper, simply will not work in reality so long as the causes of war remain in full operation. It is to the credit of the Senate that when its presiding officer, Senator McKellar, made his proposal for such outlawry, that body refused to give it serious consideration. It instinctively knew that talk about suppressing the bomb by outlawing it is so much soothing syrup to keep mankind from realizing that its very existence is threatened.

II

What, then, should be done? We believe that two things are needful. In the first place, the whole context in which humanity is now thinking needs to be changed. It is terribly unfortunate, as was said in an earlier editorial in these pages, that the first invention for the controlled use of atomic power was a weapon of destruction. This has centered popular and official psychology upon the destructive possibilities of nuclear energy. "Atomic energy" and "bomb" are regarded as synonymous. But they are not synonymous. The knowledge of atomic power attained through long years of research and experiment is a divine gift to man. If properly developed, we may expect this new power to do marvelous things in making richly productive vast portions of the earth which have hitherto scarcely been able to support life, and in lifting the standards of living everywhere. It can so enrich life as to wipe out the distinctions between "have" and "have-not" nations. It can eliminate many of the causes of wars. If this development takes place quickly enough, the next atomic bomb need never drop. And it can take place quickly, given the proper encouragement. Britain's great authority in this field, Prof. M. L. E. Oliphant of the University of Birmingham, assures us, in the *Illustrated London News* for October 13, that "it should be possible for us to develop the first of the practical peacetime aspects [of applied atomic energy] in five years, if we tackle the problems vigorously."

The first thing that is needed, therefore, is to break our present fear-obsession which thinks of atomic energy only in terms of destruction and to begin to think of it in terms of the constructive contribution which it can make to mankind's welfare. That will not be easy because, frankly, most of us are too scared at this moment to think clearly. But it is the essential first step, and heavy responsibility lies on every scientist, every teacher, every minister, every editor and writer and radio commentator, every person who has access to the means of influencing public thought, to see that this change in the intellectual climate surrounding atomic discussion is hastened.

When this first step is taken, the second will follow naturally. When we begin to think of atomic energy in terms of its constructive potentialities, we will see that control of the atom must be taken out of the hands of the military and political powers and given to those who are alone capable of dealing with it. And who are they? Who but the scientists themselves, to whom such control would have been given in the first place had the first application of nuclear energy been useful rather than destructive! Give control of the atom to science, where it belongs!

All the proposals which our politicians and our military men have so far put forward are designed to hamstring and fetter science. They rest on the assumption that science is to be kept forever producing bigger and better bombs. This is as wrong as it is futile. The attempt flies in the face of the Creator, who intends man to have all the knowledge of nature's power which man can compass, and to use this knowledge to alleviate suffering, do away with privation and make this world the place for the production of ennobled life which, with the resources that soon will be available, it can be.

What do we mean when we say that the atom should be given to science? We mean that science should be released from the wartime inhibitions under which it has worked to produce the bomb. We mean that the knowledge gained in military secrecy should now become the common property of science everywhere. Let it flow through the channels of science wherever it will. And let science be set free from all political or military controls to coordinate the work of thousands of laboratories all over the world in the speedy development and application of their research for the welfare of mankind.

III

Should not this knowledge be given to a world authority —to the new United Nations Organization? Yes, but not in the ways that have so far been suggested. It should not be turned over to the control of the Security Council, for that body will treat it as nothing but a military secret, and all its interest will be focused on developing atomic energy for military purposes. It should not be turned over to the Assembly, for that body will treat it as a political football, something to play with in the old, but deadly, game of lining up bloc against bloc, interest against interest. How then should this power be given into the hands of the world body?

By the grace of God (and we say that with a reverent belief in the operations of Providence) there is in the UNO a body which is wholly without military or political orientation. It is not controlled by the Great Powers. It is not at the mercy of any power-politics veto. And it has been given such a broad field for its operations that it can undertake and carry forward almost any constructive enterprise for the benefit of man's welfare. This body is, of course, the Economic and Social Council. It is the only part of the UNO, incidentally, whose plans for starting operations have received the speedy and ungrudging approval of the Soviet Union. Let the scientists of the world and the technicians of the world turn over all their present knowledge in the field of atomic fission to the Economic and Social Council, and then let that body accept as its major responsibility the constructive development of this discovery on a world scale!

How would the Economic and Social Council go about doing it? That is a matter for later discussion and decision. But we can see the council forming, under its aegis, a World Body of Scientists, or a body composed of both scientists and governmental representatives, whose approach to this whole problem would be the constructive one of hastening civilian applications of the power of nuclear fission. Such a body might provide warnings to the world if any of its members became apprehensive of what was going on in military circles in any country. But the main purpose to which this body would be dedicated would be the encouragement of science everywhere to speed the civilian applications of atomic energy, throwing all the resources of mankind into the effort to produce a world free from want in the interval before the accumulation of human privation, frustration and desperation blows off the lid of another world war.

IV

The details of such a proposal as this largely remain to be worked out, and The Christian Century will take its part in suggesting what some of these details might be. At this moment the important thing is to change the direction in which discussion has so far proceeded. To continue to plan for the use of atomic power as a weapon, under whatever paper control, is to continue to plunge toward disaster. We must plan to set free the scientists of the world to use this power for mankind's good, and we are convinced that the way to do that is to place responsibility and leadership in the hands of the one free, inclusive and non-military agency of the new world organ—the Economic and Social Council.

It is time to stop deceiving ourselves with "plans" that will work only on paper. Mankind must be made to realize that the world now faces unimaginable danger. If atomic power is developed as a weapon, while its development otherwise lags, civilization can be destroyed. Humanity itself can be destroyed. The very character of this planet as a life-producing, a humanity-producing and a civilization-producing orb in the vast universe can be changed back into the character of the stellar system from which it has emerged. It can be made a dead planet like the moon or Mars, or a ball of nuclear flame like the sun.

The full impact of the discovery of such possibilities must be brought home to all men. From now on we must accept the fact, never before grasped, that our world is a precarious world, that we cannot take its future for granted. The Creator has entrusted the very earth to man, with the ability now to keep it and make it a garden of the Lord, or to destroy it. This radical and never-to-be-ended precariousness invests another war with a solemnity which passes all our power to imagine. Another war, as Chancellor Hutchins says, will be in grewsome reality "a war to end war," because there will not be enough people left to fight another! Only as the evils which produce war are attacked on a world front with a decision to end them can the destruction of civilization in a final explosion—so swift and shattering that we may not have time even to give it the name of war—be prevented. But with all the resources of a free scientific search for knowledge flung into the effort to liberate every part of the earth from privation and fear, the evils which turn desperate men's thoughts to war may be held in check. We believe that the way in which to bring that to pass has been at least sketched, in a preliminary but recognizable fashion, in the proposal here made to give the atom back to science.

'Sir'

EDITOR THE CHRISTIAN CENTURY:

SIR: In a volume of essays that I love, there is one on "The Vocative Case" in which the author recalls some of the ways in which the letters of famous men and women have begun. How, for example, Dr. Johnson addressed Miss Boothby as "My sweetest angel," and how Pope, who used as a rule the title "Madam" for one of his correspondents, once began a letter to her, "Most divine," and received an appropriate answer, "My charming Mr. Pope."

There was once a man, we are told, who received from a bachelor friend a letter which he answered convincingly, "I don't think the enclosed is meant for me, though I did not read further than the salutation." Of some letters it may be said that the introduction is a prelude and a summary.

Certain enthusiastic friends delight in an introduction much like the praise-words addressed to an African chief. So I might address you, sir, as "Cloud-compelling, Olympian Tapper-on-a-Typewriter." Such introductions may smooth the rough places through which letters to the editor must proceed, but as a rule they are not to be commended.

But why not "Sir"?

Ninety-nine letters out of a hundred, my author proceeds, claim us as dear to the writer. "New-minted by affection the word still comes fresher and more fragrant than any other, even though custom has spoiled it by using it formally to people we barely know or cordially dislike." Do you remember the wedding guest who was asked as he entered the church, "Friend of the bride or the bridegroom, sir?" and answered, "Hate 'em both"? Even so, "dear" like "friend" may lose its savor.

It seems a loss to have reserved, as we do, the simple and dignified "sir" for business communication. I can remember friends of my youth who addressed their fathers as "sir" and did not think it either stiff or formal. And in a university in which I tarried, it was customary in those days to address as "sir" men who were not in your circle of friends, when occasion demanded it, as when, for example, they kicked your shins with lawless vigor, and you replied with warmth, "Dash it, sir, don't kick."

"Sir" is enough both for its dignity and its simplicity. And if it was good enough for Dorothy Osborne to use in her letters to Sir William Temple during seven long years before they were married, it should be good enough for others. But in one letter, I learn, beginning with "Sir" she ended, "Eternally, I am yours." Even so, beginning this letter with "Sir," I end,

Yours as ever,

QUINTUS QUIZ.

Ties That Bind

By Ernest Hatch Wilkins

MANKIND stands today in desperate need of being bound together in an effective unity. If we cannot achieve such unity the future holds for us nothing better than degeneration and disaster. What, then, are the forces that might serve to bind us all together? And what can religion do to strengthen those forces?

The chief existing human unity is the nation. What are the forces that today bind us together in our national unities? There are many such forces, but among them there are six which, if taken together, come close to covering the field. Two of the six are primarily automatic; two are primarily emotional; and two are primarily rational. A nation is, basically, a group of persons dwelling in one territory and owning allegiance to one sovereign government. The two forces that are primarily automatic are, accordingly, the sense of dwelling together in one territory and allegiance to one sovereign government. The two forces that are primarily emotional are the sense of likeness and the fear of disaster. The two that are primarily rational are self-interest and the acceptance of a common system of law.

Let us give some thought to these nation-binding forces, asking in each case whether the force in question could be made effective for the unification of mankind.

I

The sense of dwelling together in one territory is a force of an almost elemental nature. The fact that you dwell in one territory binds you inevitably with the cords of common sights, common experiences, common needs. The fact that the common territory is *your* territory endows it with something of the special value that attaches to everything that is or seems to be your property. And the fact that your territory is hallowed by ancestral memories endows it with still greater preciousness. But the very oneness of your territory is defined by the existence of a boundary which proclaims the fact that the land beyond it is someone else's territory and not yours—someone else's dwelling place, someone else's property, someone else's hallowed ground. The very strength of your national territorial oneness is then an obstacle to the realization of a more inclusive oneness.

How can that boundary be made less divisive? In part, at least, by mutual crossings made frequently and in good will, and by mutual visits, or mutual residences, of a length sufficient to produce a real familiarity. Student exchanges should be numbered annually not by the hundreds but by the tens of thousands. There should be boundary-crossings through deliberate and extensive study even for those who stay at home. Every man's heart, however loyal, should bear "graved inside of it," as Browning's did, the name of some one country other than his own. It is perhaps worth noting that if you travel by plane you might even pass from domestic into foreign air without noticing any difference.

When once you have established a sense of unity as between two tangent territories, the concept of the earth as one territory follows as a logical imperative. This planet of ours is only a little planet, after all. If you could only get up high enough above it and look down at it, you would realize that it is so tiny that anything short of unity is absurd for it—if you could look down as Dante did from the Constellation of the Twins, beholding far below "this little threshing-floor we grow so fierce about"; as the Blessed Damozel did when, leaning out from the golden bar of heaven, she looked "as low as where this earth spins like a fretful midge."

II

The force of allegiance to one's own sovereign government is hardly less elemental. We accept it as a matter of course: grudgingly, when it is strained by internal struggle and depression; gladly, when it brings us peace and prosperity; most gladly if we may ourselves participate in the governmental process, or if the symbols of sovereignty seem to us admirable.

But sovereignty is, in its essence, sovereignty *against*. The sovereign's insignia, though they take the form of orb and scepter, are in effect a sign that reads, "No Trespassing." Even the charter of the United Nations reaffirms this ancient obstacle. In the long run—possibly even in a run that may be all too short—the continuation of sovereignty would doom us to ever more disastrous conflict: the orb and scepter have become a ball and chain. Yet there is no practical hope for the immediate renunciation of sovereignty. The charter, despite its imperfection, affords what is by far the best program for unity the world has ever had.

Even in our own land the idea that the United Nations should give way immediately to a world government has found but slight consent, and so far as I can gather it has found even less consent in other lands. There lies upon us, therefore, the necessity that "we, the peoples of the United Nations," should resolutely support the activities of our new organization—working to the end that, as our own state sovereignties have gradually faded into insignificance, so, through successful cooperation, our national sovereignties may fade far more swiftly, and to the end that amendment of the charter may soon declare their obsoletion.

III

In normal times the strongest of all the forces that make for national unity is the sense of likeness—the sense that we who constitute a given nation are after all the same sort of people. It is the sense that, on the whole, we dress like each other, act like each other, speak the same language, read the same news, hear the same broadcasts, see the same movies, eat the same breakfast foods, go to the same schools, ride in the same subways, spend the same pennies, play the same games, join the same

societies, vote in the same campaigns, hear the same bands play the same tunes, share the same pride in the same heroic tradition, and salute the same national flag.

To be sure, the pattern of likeness is shot through with differences and tensions, yet on the whole it prevails. It prevails, very largely, because it is accompanied and reinforced by the sense that people in other nations are unlike us, that they are queer folks, who can't talk our language, don't know how to behave, never heard of the Cubs and the Tigers, ascribe to us all sorts of unkindly motives, and have no interest in our forefathers.

Is there any chance that the sense of national likeness can be sublimated into a sense of world likeness? Unless and until that can be done, no unity we may achieve will be more than precarious. The task is very difficult. Yet there are grounds for hope. For there are world likenesses. We are, in the last analysis, of the same human stock.

> Hath not a Jew eyes [a Jew, a Bolivian, a Pole, an Iraki]? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer . . .? If you prick us, do we not bleed? if you tickle us, do we not laugh? if you poison us, do we not die?

There is hope in the swift development of the international communications, organizations, conferences and activities of many kinds that have multiplied in this century of ours. There is hope in the world-wide significance of the greatest heroes of all lands, whether they be heroes of war or of peace. Was it for Greece alone that Leonidas died? Was it for France alone that Madame Curie toiled? Was it for China alone that Confucius distilled his wisdom?

There is hope in the very heterogeneity of our own population. If persons coming from all the nations of the earth can dwell in unity here, cannot those same nations achieve a closer unity? Cannot men and women who have come to us from Sweden and Albania and the Lebanon return to their own lands to preach not the gospel of Americanism but the knowledge that groups of different origins may live together as one people?

IV

But among all the forces that make for national unity, the strongest by far is the fear of disaster. How swiftly after Pearl Harbor our domestic conflicts faded into dimness; how swiftly our divergent wills fused into a single resolution! How readily, when the world-wide nature of our peril was realized, did we seek and gain effective unity with other nations!

Must we then conclude that the one thing that would really unify this little world would be an attack from some other planet? Or is it possible that the atomic bomb was symbolically shot from Mars?

V

It is obviously to the true self-interest of any citizen that there be unity within his nation. Only so can he find an adequate market for what he has to sell, only so can he get satisfactory goods and services for himself and for those who in any sense depend upon him.

The producer, it is true, may seek the protection of tariff walls. But the force of self-interest is primarily a rational force, and may cross boundaries, therefore, more readily than any of the forces we have considered hitherto. It is to the long-run advantage of any producer, as a complete human being, that he be not confined by any tariff walls. The materials needed for the building of a good life are not to be found in any one land. It is to the interest of all that there be freedom of the seas and of the air.

Still more completely rational is the unifying force of the acceptance of a common system of law. For law is the vital framework of all community life, establishing order as against chaos, civilization as against barbarism. In this case, fortunately, there is little trace of the international hostility that accompanies the other nation-binding forces. There are conflicts of laws, to be sure, and of systems of law, but their solution should be attainable through dispassionate processes of a legal nature.

The development of international law has been hampered not by the nature of law itself, but by the artificiality of national boundaries and sovereignties and prides and fears. Its further and very great development is a *sine qua non* for the creation of such a world-wide order as may truly constitute the community of mankind. There is ground for hope in the fact that jurists of different lands are now working together for the establishment of legal concepts of high importance; and there is ground for hope in the fact that the General Assembly of the United Nations is instructed, under the charter, to encourage "the progressive development of international law and its codification."

VI

Such, then, are the forces that chiefly serve to bind us together in our nations. Every one of them, despite greater or lesser difficulties, is a force that might be made to serve, transcending boundaries, to bind us all together in that unity wherein lies our only hope of worthy survival.

What can religion do to strengthen these forces for such service? It is of religion as a whole that I am speaking, not of any one particular religion.

First of all, religion should take thought as to its own divisiveness and its own dividedness. For in the long history of mankind religion has been on the whole a divisive rather than a unifying force, a source of warfare rather than a curative, an instrument for the strengthening of nationalism rather than for its sublimation. That is a sweeping statement, to which there are many exceptions, but by and large I believe it to be true. Its basic verity is, I think, confirmed by the fact that the United Nations Charter, while it refers repeatedly to education as an instrument of union, makes no mention of religion. How can that which has been so divisive become an instrument of union?

Religion is weakened, also, by its fragmentation: religion broken into religions, religions into sects. The modern trend, exemplified and led, in our own case, by the Federal Council of Churches and the World Council of Churches, is blessedly in the direction of union, but its

progress is very slow. Parliaments of religion and conferences of the World Fellowship of Faiths have thus far been sporadic events of little enduring influence. How can that which has been so divided become an instrument of union?

The dividedness of religion rests, to be sure, on differences of conviction many of which are so fundamental that they cannot lightly or rightly be set aside. Yet there are basic likenesses also, as Dr. Hocking has shown so well in his book, *Living Religions and a World Faith*. The need of this hour is for the maximizing of the likenesses rather than of the differences. The several religions and their sects, moreover, may well find a new measure of practical unity by working together in the common endeavor to preserve their worshipers from a common destruction.

VII

I have spoken of six forces, effective now within nations, which might be so revised and applied as to make them effective for the world as a whole. In the cases of the last two—self-interest and the acceptance of a common system of law—the responsibility for enlightenment falls mainly, I think, upon education, and the responsibility of religion is hardly more than incidental. But in the cases of the two automatic and the two emotional forces the responsibility of religion and its power to help are very great.

Religion, all religion, should extend welcoming hands most eagerly across every border, practicing and encouraging international study, travel and visitation. And religion should preach constantly the world view, the God's-eye view, of this little earth of ours. The adherence given by religion to the doctrine of absolute national sovereignty has always represented a compromise with secular power. It is time for that compromise to be reconsidered. And religion should use its every resource to win complete support for the United Nations, as an achieved organization capable of growth and of directed change.

Religion should stress the likenesses of men, exemplifying unity in its own congregations and in the mutual visitation of congregations. It should stress in particular the deepest human likenesses, basic even when external habits may differ or offend. It should stress as never before the necessity of loving one's potential enemy, the necessity of trying with infinite patience to understand him, no matter how much you may at first dislike him, to let him understand you, and to work side by side with him for the achievement of a common end.

And religion should preach the common peril. We have smiled complacently at white-robed Millerites, but today in sober fact we face the possibility of the end of such a world as we have known. The times cry aloud for a new Jeremiah, endowed with a world vision: "My people, oh my people!"

Through such activities religion may bring its great influence to bear upon the communities and the institutions of mankind. Yet the central concern of religion is with the heart of the individual man. Out of the heart are the issues of life. Out of the heart come pride and greed and hatred; and out of pride and greed and hatred come war and destruction. War and destruction are the grandchildren of the evil that is in the hearts of men. The paramount task of religion is to cure those hearts, and to leave them not as empty rooms, but as rooms filled with hope and love and resolution.

I have spoken in terms of religion as a whole. Let me end with words that are words of our own religion. They were written by Paul with reference to the unification of Jew and Gentile: may they soon prove true for the unification of all mankind! "But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For he is our peace, who made both one, and brake down the middle wall of partition . . . for through him we both have our access in one Spirit unto the Father. So then ye are no more strangers . . . but ye are fellow citizens . . . and of the household of God."

Christians and Zionism

By A. L. Warnshuis

HYPOCRISY seems to characterize the support that many Americans give to Zionism. Consciously or unconsciously, their underlying idea is that it will be so much easier and pleasanter if the Jews would go to Palestine—or any other part of the world—rather than to have more of them come to America. Even some American Jews may have that motive, for they fear that the coming of too many from the European ghettos will not help them in obtaining their rightful place in American society. Our political parties put Zionistic planks into their platforms—to get votes. Resolutions are introduced into Congress—to get votes. Proposals are made to Britain, the mandatory—to get votes. Not a fair settlement of problems in Palestine but our own selfish interests determine our attitudes. Plain speaking is needed so that our irresponsible actions may be reconsidered.

Sympathy for persecuted Jews is a mistaken basis for giving support to Zionism. That plea betrays ignorance. The tragic fact is that the total number of Jews in Europe outside of Russia has been reduced to a remnant of about 1,500,000. That figure is only an estimate, for no exact census has yet been possible. Other estimates fall as low as 1,000,000; the highest are 2,000,000. A high official in one of the Jewish world organizations said to me when I was in Europe last December that it ought not to be very difficult to relocate this comparatively small number of Jewish survivors. He was right.

Some surveys have been made of groups of Jewish refugees with reference to their own future plans and desires. Many of them want to stay in the country in which they have found refuge. That will not be altogether easy to arrange, but some will succeed in staying

where they are. That will certainly be true of those who before the war were already permanent residents in Holland, Belgium and France, and whom the other people in those countries helped to escape the nazi terror. In countries where the number of Jewish survivors is only from 10 to 20 per cent of the former Jewish population, it will not be too hard for refugees to find a new home. Others—believe it or not—want to go back to Germany, because that has been their homeland for some generations, and there they know they have friends who did much to help them in spite of the oppression of the nazi regime.

Unsound Basis for Proposals

How many want to go to Palestine? Who knows? In the past the majority of those who have gone to Palestine have done so under pressure and to escape from continuing persecution. The whole movement has been heavily subsidized. In the end, those who cannot find a home in Europe—probably much less than a million—must be helped to go to various countries on other continents where opportunities for a livelihood can be found. Some should certainly be permitted to go to Palestine. Some should come to America (whether the existing immigration quotas would need reconsideration is not yet evident). Some will wish to seek their destiny in South America and in other lands.

So it is an absurdly false plea that free or large immigration to Palestine is necessary to save the persecuted Jews in Europe. The fact is that Zionists are now actually issuing pleas, both in America and in Great Britain, for Jewish volunteers to emigrate to Palestine to help make up the desired quotas to be admitted there, because they cannot find enough Jews in Europe who are willing to go.

Zionist leaders from the beginning have been wise enough to see that it would be a mistake to base their appeal upon the idea of making Palestine a place of refuge for persecuted Jews. They foresaw that if other provision for such persecuted people were made, or if such persecution should be brought to an end, they would be left without any grounds on which to make Zionistic claims. It is a mistake or ignorance on the part of others now to support Zionism as a means of relieving the suffering Jews in Europe. Relief for the persecuted refugees in Europe must be provided. Among these "stateless" people are others besides Jews. That is a problem that must be separated from the question of the future status and government of Palestine.

Issues Jews Must Decide

The Jews must decide for themselves whether Judaism is a nation or a religion. They cannot eat their cake and have it too. If Judaism is a nation that must have a geographic location, then the Jews in America (and in other lands) must either choose to be resident aliens or forswear their Jewish nationalism and become citizens in the lands where they live. The insistence upon the establishment of a Jewish national state in Palestine compels them to make that choice. The alternative recognition of Judaism as a religion should mean that Palestine can be a nation in which Moslems, Christians and Jews can live together as Palestinians. If the Zionistic insistence that Palestine must be a Jewish national state with a majority of Jewish citizens could be dropped, then there would be real hope that a solution, satisfactory to all, could be found for the problems of government in that land.

The interests of the Arabs in Palestine have not received just consideration. In recent years there has been much discussion of colonies, with insistence upon the right of all colonial peoples to look forward to developments that will end in their autonomy and independence. Why do we discriminate against the Arabs in Palestine, refusing to assist them in such development? When comparisons are made between the economic and social development of Jewish colonies in Palestine and the condition of the Arab population, it must be remembered that the Jewish settlements have been heavily subsidized while the Arabs have been left to struggle without any outside assistance. Jewish objections have hampered the administration in Palestine in its endeavor to promote Arab education and other plans for Arab welfare.

Traditional Interests

The deep interest of Jews in Palestine, springing from their religious tradition, must be fully recognized. The doors to Palestine should be opened for Jews desiring to live there just as widely as the economic conditions of the land permit. But other people, Christians and Moslems, also have rights in Palestine that are based upon religious interest and historical development. The religious, civil and political rights of all residents in Palestine must be guaranteed by the United Nations Organization, if necessary. Then a plan should be adopted, such as has been proposed, so that Palestine might be a country consisting of several autonomous communities, all cooperating in a central government on a basis of proportional representation. The working of any plan of government always depends upon the mutual confidence and good will of the communities. Political Zionism is the principal obstacle in the way of finding a satisfactory solution to the problem of the government of Palestine.

The relation of Zionism to world peace is too often overlooked. The Arab countries of the Middle East fear they can expect little or nothing from Great Britain. France is not in good repute among them. The United States seems to them to be dominated by Zionists, so far as political developments in the Middle East are concerned. So the Arab world is naturally turning to Russia for support and help. Zionism thus becomes an issue that has an important bearing upon America's good relations with Russia. Are we presently to discover that America is backing the Jews and Russia the Arabs? Some officials in the department of state in Washington seem to be aware of this aspect of Zionism, but the fear of arousing the antagonism of some political supporters of the administration has prevented them from making any public statements. They have ventured to do no more than to use some influence to prevent the adoption of the pro-Zionist resolutions that have been introduced in Congress.

What then should Christians do? I would suggest three things.

1. Study the real facts concerning the problems in

Palestine and base their actions upon some knowledge of what would contribute to the welfare of *all* the people in Palestine.

2. Support strongly in every possible way all practicable measures for the relief of displaced people, helping them to find homes where they are, or in their former countries, or in North and South America, Africa, Australia or elsewhere.

3. Fight against anti-Semitism and all unjust discrimination against any other racial or religious group in the United States. Anti-Semitism did not originate among the Arabs. Its cure is not the geographical concentration of Jewish people in Palestine. This menace must be attacked in America. Jews must be free to live in security and dignity in every land.

Not all Jews are Zionists. With some such program as is here suggested, Jews and Christians can unite in working for the welfare of Palestine and the peace of the world.

Battered Belgium

By Howard E. Kershner

Brussels.

THE CHILD coughed incessantly. She lay on a straw tick without a sheet. Her waxen face looked whiter because its background was an ancient pillow without a case. Not many Americans know what a pillow looks like when it has been used for an indefinite period without benefit of a cotton or linen covering. A window was open directly over the child's head. The barnlike room in the old factory was cold and its twenty-nine other occupants lay curled up under their thin blankets with only their shoes removed, as they tried to sleep during their two-hour rest period in the afternoon. The chill of autumn was in the air and I wondered if they would survive the cold of winter.

Capable people were in charge of this makeshift institution for pre-tubercular and tubercular children and they were doing the best they could with the means at hand. A thousand bombs had fallen in near-by Liége, making uninhabitable a great part of its homes. Five thousand children had been evacuated and were living in hospitable homes in the surrounding country and in institutions such as this one.

Inadequate Provisions

The superintendent told me that a doctor came to see the children every day but was of little help to them because they could not obtain the needed medicines, essential clothing and bedding and the means of heating the damp old factory building. The cooking and sanitary equipment was of the most primitive sort, wholly inadequate to cope with the problem presented by the 140 ill children who inhabited the wretched place. There was not a pair of slippers in the house and I shivered as I saw bony little feet on the cold, rough board floors. And this in a country with well organized social services and intelligent, devoted people in charge of them!

I visited other clean, well equipped institutions, enough for Belgium in normal times, but now the great increase in feeble, tubercular children has overflowed all available facilities, and equipment cannot be found for these crude auxiliary barracks. In 1943, 12,000 children in the schools of Brussels, from 8 to 12 years of age, were tested for tuberculosis. Forty per cent were found to be tubercular or pre-tubercular. With food rations dangerously low in protein and without adequate clothing, bedding, heating or medical equipment, how is this situation to be met?

The meat ration is 20 grams a day, or about one-fifth of a small portion. One sometimes gets three or four ounces of cheese per month, a few ounces of eggpowder and less than half a pound of butter. Eggs are not rationed but cost about 16 cents each. Children from one to three years of age get two-thirds of a quart of milk per day; children from three to six, a little less than half a quart; and children from six to twelve about one glass per day. In carbohydrates the diet is adequate but the content of protein and fats is extremely low.

Producing a Handicapped Generation

Dr. Hennebert, assistant to the minister of public health of the Belgian government, and physicians in private practice whom I consulted, agree that children of adolescent age from 12 to 18 years, who have gone through this prolonged period of undernourishment, will not attain normal development. It is believed they will be shorter, lighter and with subnormal physical and mental energy and ability. They will have fewer children, who likewise will be handicapped. Dr. Hennebert believes that with good diet and proper physical and medical care, the third generation may attain prewar standards, but the right kind of food in adequate quantity, clothing, warmth and medical facilities have still to be provided.

Thanks to the wheat coming from the United States and Canada, the food crisis in Belgium, as in Norway, the Netherlands and France, has passed. But the danger to developing children is still present and will remain until more milk, proteins and fats can be added to the diet. Belgium has been blessed with an enormous fruit crop this year, but prices are high and many children derive little benefit from it.

Typical Towns

In rain and mud we accompanied the burgomaster of Laroche as he went about superintending the work of his people amid the ruins of this nearly totally destroyed village of 2,000 souls. It was a scene of desolation and misery relieved only by the courage and determination of the people to rebuild their homes.

At Houffalize, the burgomaster greeted us in the mud in front of the temporary barracks that is serving as town hall. Seven houses remain of this village of 1,326 people. Two hundred of this number had been killed and sixty badly injured by Allied bombardment lasting from Christmas Day 1944 to January 6, 1945. It was the same sad story throughout the area of the Battle of the Bulge. We went from town to town visiting the wreckage of the schools and talking to such schoolchildren as we could find in what was left of shattered buildings and in temporary barracks.

The people of Houffalize escaped annihilation only by fleeing to the woods during the two weeks' rain of bombs. One can no longer tell where the streets were. Mud and wreckage alone is visible. We saw the barracks that were being erected so that the surviving children could go to school once more. They will be finished in two weeks, but the burgomaster told us that they would have no desks, chairs, books, paper, school supplies or sanitary facilities with which to furnish the bare building. He did not know how the school could function until such materials were made available and he had no hope of obtaining them.

How Do They Live?

It is difficult to see how people live under such conditions. Some are existing in cellars, some in fragments of buildings and some in barracks. Every available shelter is crowded with two or three times the normal number of persons per room. The people were working in the rain and mud without raincoats or rubbers. Such luxuries cannot be had. There are few stoves and less fuel. Little bedding is available. Winter under such conditions is frightful to contemplate.

In Houffalize, as throughout Belgium, clothing, shoes and bedding are urgently needed. The burgomaster said I was the first American to come to the village and he hoped I would tell my countrymen of their situation. How grand it would be if some generous person, group or town in the United States would adopt this Belgian village and help it to recover.

The wreckage of tanks and planes is mingled with the wreckage of cities and villages throughout the entire area. In this part of Belgium, as in other parts of that country and in Holland as well, one sees vast quantities of ammunition piled along the roadsides. Sometimes these dumps extend for miles. They bear witness to the great amount of materials ready for continuing the war had that unfortunately been necessary.

The village of Noville was almost completely destroyed. Two rooms of the school are still in use amid the ruins of the remainder of the building. Here we saw the graves of twenty-one people, including the local priest and one of the teachers, who were forced to dig their own graves and then were shot in them. At a near-by village we saw the charred wreckage of a house which had been the funeral pyre of seventeen defenseless old men, women and children who were herded into it and burned alive in reprisal for an attack which the resistance had made against the occupying Germans the night before.

The destruction and distress in Belgium is not confined to the area of the Battle of the Bulge; it extends throughout the entire country. In Saint-Ghislain 850 houses were destroyed, leaving only 350 standing. Of the 4,300 people who inhabited the village before the war, only 2,000 are there now. The others have been evacuated. All the schools are gone and most of the business and industrial buildings. Doctors had completed an investigation of the health of the children the day before our visit. They reported that four-fifths of them were in need of double rations. I saw a child who had been adopted by a husband and wife with six children of their own. This is an illustration of the energetic manner in which the Belgians are helping one another.

The Shell of Louvain

It is the same story, in varying proportion, at Tournai, Mons, Malines, in parts of Flanders, at Namur, Dinant, Antwerp, Liége, Louvain and all over Belgium.

Mortsel, near Antwerp, had a population of 17,000 people, of whom 2,000 were killed in the American bombardment of April 5, 1943. Our planes sought to destroy the German Erla works, but most of the bombs fell in the residential part of the city. More than half of the houses were totally destroyed or made uninhabitable. All the schools were destroyed or seriously damaged.

Only the shell of the library of Louvain remains. All the books and equipment were burned and part of the exterior and interior walls of the building shattered. As I looked at the stones in the walls of the great structure, bearing the names of schools and universities all over my country, I thought of the great and widespread interest which Mr. Hoover and his associates had aroused in the reconstruction of the Louvain library after the First World War. I can recall no reconstruction project that received such universal acclaim and support from the people of the United States. Near by the fine old cathedral is even more seriously damaged. The glass is all gone and many of the walls are down or shattered beyond repair. Workmen are engaged in repairing these buildings, but a great part of them will have to be new construction.

In Tournai 5,000 of the 33,000 inhabitants were killed and one-quarter of the homes destroyed. In Liége 18,000 of the 29,000 homes were hit and 5,000 made uninhabitable. Ten per cent of the homes in Malines were destroyed. I thought of the irreparable loss that the people of this city—and indeed the whole population of Belgium—had suffered, as I stood in the ruins of the Academy of Fine Arts where 500 or 600 young Belgians had been accustomed to devote their energies to improving the culture of their country.

The Belgians Are Working

Belgium has lost nearly half her rolling stock and about 150,000 of her homes. Her people have been undernourished for five years. They are cold and without adequate shoes, clothing or bedding. This little country has received a savage blow from a cruel enemy. But there is one hopeful factor in this dark picture. The Belgians are working. Nowhere have I found such great appreciation of the fact that hard work is the only answer, and such willingness to pay the price. As the burgomaster of Antwerp said, Belgium was invaded before the Christian era

and scores of times since then. She has learned from long experience under the heels of various conquerors that her only salvation comes from her own efforts. This attitude is a strongly marked characteristic of the Belgian people. Caesar recognized their quality when he wrote that the Belgians were the bravest of the Gauls.

The people of this country nearly starved in 1940, 1941 and 1942. The food consumption went as low as 800 calories per day. Largely by their own efforts and by their cleverness in defeating the purpose of the enemy, this situation improved during 1943 and 1944. The results of long undernourishment will not be eradicated for many years to come, but if Belgium is left undisturbed from now on and is given some immediate help during the coming year, she will recover perhaps more quickly than might appear possible.

It will require many years to overcome the increase of tuberculosis, but the health of the nation has not been ruined. Many children are lighter and shorter than normal, but many will overcome this handicap. It will not be known for another generation to what extent the children of adolescent age were permanently injured who suffered severely from undernourishment. But the best opinion agrees that this loss can be made up, if not in the second generation, at least in the third.

There is a spirit of hope in Belgium, a willingness to pay the price of long hard toil for the recovery which all are so eager to bring about.

BOOKS

Inside Story of the Atomic Bomb

ATOMIC ENERGY FOR MILITARY PURPOSES. *By Henry DeWolf Smyth. Princeton University Press, $1.25.*

THIS is "the official report on the development of the atomic bomb under the auspices of the United States government, 1940-1945." In reality, it is more than that. The first 30 pages are an introductory survey of the concepts, problems and discoveries in nuclear physics upon which the whole enterprise depended. Then comes a chapter explaining and diagramming the problem of utilizing atomic fission for the making of a super-super-bomb. The actual report of the development of the atomic bomb fills the next 100 pages. This includes both administrative and scientific history.

Each of these aspects of atomic bomb development is of the utmost interest and importance, but the first does not lend itself readily to review by a layman in science. Even if a competent scientist could be enlisted to write the review—as might be done, for some of my good friends are mentioned in the book as among those who have occupied key positions in this vast enterprise—still, the limitations of the lay reader must be considered. On this side of the matter it seems sufficient to say that Professor Smyth (who is chairman of the department of physics at Princeton) appears to have made the matter as clear as it can be made to the uninstructed. I have the feeling that if I read the book twice more I would begin to see how the wheels go around in the atom and the bomb. That introductory chapter is a masterly piece of lucid condensation. After that the going gets harder. But one thing is very evident: the production of an atomic bomb does not follow naturally and easily from knowing that the fission of uranium 235 releases a terrific amount of energy. Moreover, the production of significant quantities of U-235 is not a simple consequence of knowing that such an isotope exists. A vast number of scientific problems had first to be solved, and a great number of intricate techniques had to be devised, checked and double-checked, before those pieces of basic information could be translated into a practical result. Within this complex of solutions and procedures—which even the layman after a careful reading of this book can fancy that he sees "as trees walking" and which scientists understand much more clearly—presumably lie undisclosed factors which constitute the "secret" of the atomic bomb.

One wonders how secret it is. Professor Urey, who was in the inner circle throughout the whole development, says that there are at least one Frenchman and one Dane, both now back in their own countries, who know more about the atomic bomb than he does. But that consideration goes beyond the scope of this book, which is, as General Groves' foreword states, limited to such scientific information as "can be released to the public at this time without violating the needs of national security."

Even those readers who find the scientific part of this book too deep to wade and too turbulent to swim will gain information of value by considering the administrative history of the project. When did the government become interested? What did it expect to accomplish? What, if any, consideration was given to the ways in which the bomb would be used? Did the government suddenly find itself in possession of this terrific weapon, and then without a second thought rush out to launch it at Hiroshima?

The record does not support an affirmative answer to this last question. These items from the time schedule of planning and production throw some light:

Nov. 1, 1939—the first transfer of government funds for the atomic project was recommended.

Feb. 20, 1940—this transfer was reported to President Roosevelt's aid as having been made. The President had already appointed an Advisory Committee on Uranium.

Nov. 6, 1941—a committee of the National Academy reported that "if the estimate is correct that 500,000 tons of TNT bombs would be required to devastate Germany's military and industrial objectives, from 1 to 10 tons of U-235 will be required to do the same job." Three or four years would be needed to produce enough of it.

Dec. 6, 1941—the transfer of the project to the Office of Scientific Research and Development was announced, and a strong section was set up to direct it (including Conant, Compton, Urey and H. D. Smyth, the author of this book). This was the day before Pearl Harbor.

Dec. 16, 1941—there was a meeting of the Top Policy Group (including Vice-President Wallace and Secretary Stimson), at which "it was made clear . . . that the international relations involved were in the hands of the President."

By the end of 1941—"it was generally accepted that there was very high probability that an atomic bomb of enormous destructive power could be made, either from concentrated U-235 or from the new element plutonium."

September 1942—"Dr. Bush, Dr. Conant, General Styer and Admiral Purnell were appointed as a Military Policy Committee." To which it is added: "Since the earliest days of the project, President Roosevelt had followed it with interest and, until his death, continued to study and approve the broad programs of the Military Policy Committee. President Truman, who as a United States Senator had been aware of the project and its magnitude, was given the complete up-to-date picture by the secretary of war and General Groves at a White House conference immediately after his inauguration. Thereafter the President gave the program his complete support, keeping in constant touch with the progress."

From all this, the following conclusions seem to emerge: that the army, the navy and the President were involved in the atomic project, and that government money was being spent on it, two years before we entered the war; that the original intention was to use the bomb against Germany, there being (as late as 1942) a belief "that the Germans might be some distance ahead of the United States in a similar program"; that there was constant and complete liaison between the scientific and the military parts of the project, and that the study of strategy proceeded parallel with the work of production; that the President—first Roosevelt, then Truman—had under consideration for at least four years the possible international repercussions of the use of this weapon.

Well, the repercussions have come. If the high command made the wrong use of the bomb, or if it does not know what to do about the repercussions, it is not for lack of time to think it over, or for lack of organizations set up to think it over, during the entire duration of the war.

W. E. GARRISON.

Books Received

Jonathan Dickinson's Journal, or God's Protecting Providence, Being the Narrative of a Journey from Port Royal in Jamaica to Philadelphia, 1696-97. Edited by Evangeline Walker Andrews and Charles McLean Andrews. Yale University Press, $3.00. Dickinson's journal is one of the fine old documents which are source material both for American colonial history and for Quaker history in that period. Dickinson's father had a big plantation in Jamaica, the gift of a grateful England for his part in the expedition under Admiral Penn (William Penn's father) which took the island from the Spanish in 1655. The journal tells of an adventurous voyage, shipwreck on the coast of Florida, capture by unfriendly Indians, and so many hardships and narrow escapes that it became popular as a tract demonstrating "God's protecting providence." That was the title of the first edition. There were about twenty reprintings between 1700 and 1868, but no previous editing. In this edition the editing is expert.

Smouldering Freedom, The Story of Spanish Republicans in Exile. By Isabel de Palencia. Longmans, $3.00. No one wields a more competent pen on behalf of a free Spain than does Isabel de Palencia. She had been a journalist in Spain, correspondent for British papers, and lecturer, and was envoy to Sweden for the Spanish republican government at the time of the civil war. The Franco movement and the present Spanish situation can be understood only by those whose minds are disabused of the false impression—sedulously propagated by Spanish, Italian and German fascists and by the Roman Catholic hierarchy generally—that Spanish republicans are all communists and therefore enemies of God and religion. This book makes that clear. After a preliminary survey of the civil war, its issues and methods, the main theme is that indicated by the subtitle. In spite of the murderous vengeance wreaked by the Franco government upon those lovers of freedom who could not escape, and upon many of their relatives in Spain who had no connection with any political movement, there are tens of thousands of Spanish republicans abroad awaiting the opportunity to cast their weight on the side of a liberated Spain.

Christ, Set the World Right. By Walter A. Maier. Concordia Pub. House, St. Louis, $1.75. Dr. Maier, on the Lutheran Hour, has one of the largest radio audiences in the world. This volume contains his addresses during the first five months of 1944. Dr. Maier's message is ardently and effectively evangelistic. He has no use for liberalism of any degree or description. From time to time he gives warning of the probable imminent second coming of Christ: "The signs of his coming are being fulfilled more unmistakably than ever before! Devastating earthquakes in Japan and Argentina, famines in India and Russia, . . . widening war and increased rumors of bloodshed, . . . all these predicted evidences of the Savior's Advent are now witnessed with a clarity and an emphasis no other generation has known." But eschatology does not bulk so very large in the total of his preaching.

Adult Adjustment of Foster Children of Alcoholic and Psychotic Parentage and the Influence of the Foster Home. By Anne Roe and Barbara Burks. Quarterly Journal of Studies on Alcohol, New Haven, $2.00. A monograph produced in the section on alcohol studies in the Yale laboratory of applied psychology.

One Hundred and One Sonnets. By William Bacon Evans. Christopher, $1.50. Sonnets.

Winter Has Come. By Juliet Brooke Ballard. Driftwind Press, North Montpelier, Vt., $1.50. Verse.

Thoughts Are Flowers. By Fern McCreary Perry. Dorrance, $1.50. Verse.

Poems of a Pessimist. By E. R. Karr. Dorrance. Verse.

The Brighter Image. By Justin Howdeshell. Dorrance, $1.00. Verse.

CORRESPONDENCE

He Hears America Singing

EDITOR THE CHRISTIAN CENTURY:

SIR: The outcome of Navy Day's parade of unprecedented sea power will soon have Americans singing "Rule America! America rules the world!" Great Britain's long dreaded naval power, the cause of so many wars and so much world unrest, is now supplanted by a greater sea power of far more threatening terror, backed as it is by the atomic bomb. The bigger our stick the more softly do we need to walk. Such Navy Day parades of power smack of the vain boasting of Hitler and Mussolini.

Baptist Church, A. G. ADAMS.
North Wales, Pa.

He Prefers the Sermon on the Mount

EDITOR THE CHRISTIAN CENTURY:

SIR: Will someone please explain to me why American Christians who have relatives in Germany are forbidden to send relief to them? One cannot even write a letter. If such policies are the expression of Anglo-Saxon standards of justice, I want to see no more of Anglo-Saxon standards. The Sermon on the Mount is more important to me than the Morgenthau plan.

Wellington, Kan. WALTER J. BIEHL.

Ecumenicity Again

EDITOR THE CHRISTIAN CENTURY:

SIR: Your Ballard Vale correspondent on page 1166 (October 10) ought to take back both statements made in the two sentences beginning his second paragraph. May I quote Thayer's Greek lexicon?

"*Oikos,* strictly an inhabited house, differing thus from *domos* the building; . . . the inmates of a house, all the persons forming

one family, a household; . . . *oikos* of God, the family of God, the Christian Church." And see New Testament references.

Thus *oikos* and *domos* are two Greek words for house. And ecumenical *(oikumenical)* is from *oikos,* the inhabited house which has the spirit of the family in it. Hence the spirit of the whole household of God is certainly at the heart of our word ecumenical.

Congregational Church, Atkinson, N. H. C. JULIAN TUTHILL.

Gandhi and the Nobel Prize

EDITOR THE CHRISTIAN CENTURY:

SIR: It was announced in the press recently that the Nobel Foundation in Stockholm is awarding two Nobel peace prizes this year, and that among the names suggested are those of Winston Churchill, Marshal Stalin, Cordell Hull and Count Bernadotte. This recalled a vivid incident that occurred in India in 1934, when the prize, as now, was under discussion.

Mr. Gandhi and Rajendra Prasad (the well known Bihar Congress leader) were touring the earthquake-stricken areas in that province, and had asked me to accompany them. On one of Mr. Gandhi's weekly days of silence, we were camping under some trees. He was busily engaged with his enormous mass of correspondence and papers. I too was taking the chance to go through my mail, which included several copies of The Christian Century. Suddenly the following editorial caught my eye in the issue of March 14, 1934:

"We nominate Gandhi for the Nobel peace prize. Why not award the Nobel peace prize to Gandhi? It would be no personal favor to him and he probably does not want it. The honor would not greatly impress him and he would not know what to do with so much money except to give it away. These are all high qualifications for such a prize. The Nobel committee could find no worthy recipient for the award in 1933. This is the seventh time in thirty-two years that the peace prize has been reserved. Of the twenty-five awards that have been made to eminent promoters of peace, too many have gone, as the Stockholm peace society protests, to 'presidents, ministers and other high officials' and too few to 'working friends of peace or to really radical proponents of peace and disarmament.' It is asserted that the founder's intention was to encourage bold dreamers and prophetic spirits whose ideas are too far ahead of their time to win attention without some such adventitious aid, rather than to reward practical politicians who merely negotiated another treaty or took another mile of trench in the long campaign against bloodshed. . . ."

I looked across at the absorbed, silent figure of the Mahatma. It was a strange experience coming across this American comment with the subject of it sitting a few yards away. I took The Christian Century over to him and asked him to read the interesting suggestion. The expression on his face was a study as he read it through carefully. Then, selecting a very small scrap of paper, he wrote; "Do you know of a dreamer who won attention by 'adventitious' aid?" With a broad smile he handed this to me and went on with the work I had interrupted.

London, England. AGATHA HARRISON.

A Day of Rejoicing

EDITOR THE CHRISTIAN CENTURY:

SIR: About 1,916 years ago the disciples asked the Lord Jesus Christ, "What shall be the sign of thy coming and of the end of the age?" His answer, in part, was that there should be "upon the earth distress of nations, with perplexity; men's hearts failing them for fear for looking after those things which are coming upon the earth."

How perfectly this summarizes world-wide conditions today! The lack of food, clothing and shelter, the lost homes and friends, are causing more widespread distress than at any time in the history of the world. To say that the leaders of the different nations are perplexed is to put it mildly. The leaders of all the nations are groping blindly.

The invention of the atomic bomb has put real fear into the hearts of mankind in general. Men begin to see "those things which are coming upon the earth." They begin to see that man's selfishness is about to reap its own reward. Undoubtedly, the atomic bomb will be widely used in the not too distant World War III. And undoubtedly "unless those days be shortened there would be no flesh saved."

For the world the days ahead are dark indeed. For Christians, however, it is a day of rejoicing, for they remember the words with which the Lord Jesus ended this prophecy; "When you see these things begin to come to pass, then look up, lift up your heads, for your redemption draweth nigh."

Syracuse, N. Y. E. S. WOOLLEY.

The Attack on Niemöller

EDITOR THE CHRISTIAN CENTURY:

SIR: In an editorial in your September 12 issue you asked why the Writers' War Board is attacking Martin Niemöller, and stated that "the Protestants of America and the public generally have a right to an answer." The answer is that we attacked Niemöller only as a proposed leader of the German people into the ways of democratic decencies, and we had ample documentation for the attack. Even to list the documentation, let alone quote from it, would take several pages of your magazine, and I doubt if you have that much space to spare. But I offer herewith two samples:

"In many ways Niemöller is typical of the postwar Evangelical pastor. Anti-democratic by military and Lutheran home tradition, he scoffed at the Weimar republic. The World War, demanding sacrifice even of life for the fatherland, found him in his element. It was purely by accident that he was not a registered member of the nazi party, as was his brother Wilhelm; from 1925 on, he gave his vote to Hitler. With passion he rejected everything termed individualism, parliamentarianism, pacifism, Marxism, Jewry. Unlike many nazis he anticipated no personal profit in the coming *Umschwung,* solely the rehabilitation of his fatherland. The tradition of the Prussian Reich and army had been indissolubly bound up with the Christian education of the *Volk.*" That paragraph is from an article by Ewart Edmond Turner titled "The Prisoner of Sachsenhausen" which appeared in The Christian Century of June 28, 1939.

Apparently your magazine was quite aware, more than six years ago, that Niemöller was utterly unqualified to serve as a champion of democratic freedom.

The other quotation: "He [Niemöller] had been (and is) a fanatical German nationalist. He had even voted the Nationalist ticket in the climactic campaign by which Hitler moved toward power. Eventually he enrolled as a member of the nazi party. He accepted without cavil the pattern and interpretation of its historical message. . . . He is not the man to bring peace or spiritual life to Germany. If Germany is to go forward, it can no more go through Niemöller than through Hitler." That quotation is from an article in the *Atlantic Monthly* of October 1937 titled "The Strange Case of Pastor Niemöller" by Paul Hutchinson, who, according to your masthead, is the managing editor of The Christian Century.

As I said, we have many other reports and authorities on which we base our appraisal of Niemöller, but I should think that you would regard The Christian Century and Paul Hutchinson as beyond suspicion.

New York, N. Y. REX STOUT, Chairman.

[Mr. Stout's defense of his Writers' War Board's attack on Pastor Niemöller is superficially clever, but misleading. It ignores one essential fact—the significance of the date of the quotations. It is not the prewar Niemöller with whom The Christian Century is concerned. No one denies that he was an ultra-nationalist, a social conservative and at one time looked with hope to the nazi movement for the restoration of Germany's political power. But it is the Niemöller of today against whom the Writers' War Board has directed its attack—the Niemöller who has emerged from his

terrible experience in concentration camps declaring the guilt of Germany and affirming his faith in democracy. The Pastor Niemöller of today deserves a far more understanding and just treatment than Mr. Stout has given him or is yet willing to give him. The only importance of the quotations in Mr. Stout's letter lies in their proof that in the past, as now, The Christian Century and its editors have done their utmost to present the facts. The statement that Niemöller actually joined the nazi party was, it has now been established, an error.—THE EDITORS.]

Humanity Will Walk Out

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with attention several times D. Ivan Dykstra's "European Protestantism and the Bible," in The Christian Century for September 26. To find that one rises from the perusal of Dr. Dykstra's points left "cold," as they of the streets would say, requires some investigation. It is not that we are dealing here with merely a novel nomenclature to which we must become used: "tension," "sense of tension between God and man," "encounter," "divine-human encounter," "a reality beyond [one's] 'empirical immersion'" (Berdyaev), "the mold of existentiality" (Barth). It is rather that upon the face of it and upon deeper examination the words that present the author's (Continental Christianity's) point of view are prejudicial to human acceptance in direct meaning, in connotation, and in philosophical and religious import.

Reconciliation, not tension, is the biblical term of salvation (see St. Paul), the essence of the divine-human relation. Tension is torture. Is it necessary? Advocates of the ultimate quality of this view do not tell us.

Also the word "crisis," so characteristic in Barthian thinking. Humanity cannot always dwell in the "tension" of "crisis." There must be a resting place, for mind, heart and soul, somewhere. The crisis theologians present us stones, not bread. Therefore the theology we are now commenting on from the Christian point of view is finally contrary to humanity—and God—for we have the solace, inalienable and inherent, to "rest in the Lord."

Calvinism offers a parallel. It broke down at the sheer walls of humanity. Its dictum—man is putrefying in his putrefaction in all his ramifications (compare: Dostoievsky's "contribution" and Kierkegaard's putting "his finger on the sin of thinking dispassionately about God and the blessedness of knowing that one is always in the wrong as against God")—this dictum of Calvinism could not last because trees blossom, the earth yields her increase, God breathes his Spirit into man and man becomes literally a living soul. Soul cannot be all bad. Spirit, real spirit—man's—cannot be less than the trees and cattle of the field. God with repeated emphasis pronounced all of his creation, man as apex, "good."

Professor Williston Walker of Yale repeated the instance of the severe Calvinistic preacher in Battell chapel at the university, who once made the ringing challenge to the audience: "Does every mother here realize that as she clasps her infant to her breast she is embracing a viper?" An eminent judge of New Haven, sitting in the gallery with his two little flaxen-haired grandchildren, upon this word rose with dignity and, leading the "infants" thus peremptorily damned, one in either hand, walked deliberately from his seat to the door and out.

"Tension" ever in the God-man relation, "encounter," only this as the meaning of truth—it seems to me that humanity will ultimately rise up and walk out on such a conception of God, of man, and of the relations between them.

Billerica, Mass. GEORGE HIBBERT DRIVER.

Is It as Bad as That?

EDITOR THE CHRISTIAN CENTURY:

SIR: The paragraph in the October 31 issue, "Niemöller Holds Church to Blame for War," ought to wake up every somnolent communion on earth. The editorial comment, "No Christian in America has a clear conscience either," is obviously just and accurate. But what of it? Is it not tragically true that the organized church has never grasped the concept of the Kingdom of God, government of God, on earth, which was always uppermost in the mind of the Master and the grand motif of his entire life and work?

The Christian Century has given most faithful witness to this fundamental idea. Is it a voice in the wilderness? Is it drowned out by the strident and clamorous tongues of denominational, ritualistic and metaphysical proclamations? A lifetime of observation and struggle to promote the Kingdom leaves one disheartened. Apparently divine Providence will have to raise up another organization to go forward to the realization of Christ's great purpose.

Municipal Court, Los Angeles, Calif. FRANK G. TYRRELL.

One of Many

EDITOR THE CHRISTIAN CENTURY:

SIR: They say we do not fully appreciate anything until it is taken from us. Perhaps that is true of The Christian Century. I want you to know how very much I missed it during the recent printers' strike and how very grateful I am to have it back on my desk. Your editorials are always timely, thought-provoking and helpful, and I want you to know my gratitude for the service you are rendering.

Kenwood Church, Chicago. A. L. WILSON.

All Clear Now? We Thought So!

EDITOR THE CHRISTIAN CENTURY:

SIR: The item entitled, "Mennonite Groups Vote Merger," which appeared in the September 19 issue of The Christian Century, illustrates the difficulty most non-Mennonites have in writing correctly about Mennonites. According to *Religious Bodies: 1936*, the last official census report, there are sixteen distinct Mennonite bodies in the United States. Of these, the main and parent body goes officially by the name "Mennonite Church," while the second-largest body is entitled officially "The General Conference of the Mennonite Church of North America." Since the central organization of most of the regional conferences of the Mennonite Church is called its "General Conference," it is easy for a non-Mennonite to confuse this with the General Conference of the Mennonite Church of North America, although there is no connection between the two. Among Mennonites themselves, members of the latter group are generally referred to as "General Conference" Mennonites. To distinguish members of the "Mennonite Church" from other Mennonite bodies, since they are all Mennonites, members of the other bodies usually refer to members of the largest body as "Old" Mennonites.

The General Conference of the Mennonite Church of North America is by no means the "oldest Mennonite conference," as the item suggests. It was formed in 1851 by more liberal elements and disaffected groups in the "Mennonite Church," together with recent immigrant congregations which had not yet affiliated with any of the various American Mennonite bodies. The "Mennonite Church" dates from the settlement of Germantown in 1683, and as early as 1725 its first conference, the Franconia Conference of eastern Pennsylvania, was organized. A second regional conference, the Lancaster (Pa.) Conference, dates from approximately 1830. Neither of these conferences, although classified under the "Old" Mennonites, is affiliated with its "General Conference." It should be stated, however, that although regional conferences did exist before 1850 among the eastern congregations of the Mennonite Church, the middle western congregations had no conference organization at that time.

The membership of the General Conference of the Mennonite Church of North America is not 36,000, as the item states. If Canadian membership is included, the number is more than 45,000, but in the United States the 1944 figures show slightly less than 27,000 membership.

Mennonite Central Committee, Akron, Pa. JOHN E. BENDER.

NEWS *of the* CHRISTIAN WORLD

Higdon Returns From Philippines

Reports That War Has Brought Grave Moral Slump and Widespread Suffering to Island People

NEW YORK, Nov. 9.—At a special meeting of the Philippine committee of the Foreign Missions Conference of North America, E. K. Higdon, who arrived Thursday from an inspection of church conditions in the Philippines, reported on the results of his tour. He listed five liabilities which are making restoration of normal life difficult: destruction of property, displacement of populations, moral deterioration, psychological tensions, and contentions during the war in the religious community. Against these he set six assets which will help in early recovery: destruction of some property unsuited to modern development, personal honesty in the administration of relief, large-scale hunger for education, hunger for Christian fellowship and eagerness to learn of developments in other lands, healing of old wounds through common wartime suffering, and the fact that people have been tested and found true or wanting.

* * *

Protestants Organize For Action

The Protestant council of New York city has authorized the organization of a permanent body to be known as the "human relations commission." This commission will "invite the member churches to establish official committees to receive and transmit questions and decisions from and to the commission and to secure thorough consideration of and an expression of opinion upon moot issues by the membership of the individual congregation." The commission is authorized to establish communication with national and international bodies of Protestantism in order that the influence of the New York Protestant community may be applied to national and international issues in human relations.

* * *

World Council Makes Annual Report

The report of the World Council of Churches from July 1944 to July 1945 has been printed and is ready for distribution. Prepared by W. A. Visser 't Hooft, the report gives data on interchurch aid and reconstruction, study commissions, the Faith and Order movement, and work with refugees and aid to prisoners of war.

* * *

And So Forth

The India League of America has sent a cable to Prime Minister Attlee and a telegram to President Truman protesting the use of Indian troops and American material in subduing independence movements in Indo-China and other Indonesian countries.

In a telegram to President Truman, A. J. Muste, co-secretary of the Fellowship of Reconciliation, urges that the United States propose to Russia that an international agreement be made to abolish national military establishments and conscription as an answer to the problem of the atomic bomb. "Sharing" the atomic secret with Russia or any other nation, Mr. Muste points out, would lead only to subjection of all nations to the Big Three.

In the towns of Brookhaven and Bellport, Long Island, Methodists and Presbyterians have arranged an exchange of church properties, so that the work of the Methodists in Brookhaven will be taken over by the Presbyterians, and the work of Presbyterians in Bellport will be taken over by the Methodists. J. HENRY CARPENTER.

Hope for Plebiscite

Puerto Ricans Hail President's Idea Giving Them Voice in Future

RIO PIEDRAS, P. R., Oct. 27.—President Truman's statement to Congress favoring a plebiscite on the future status of Puerto Rico has aroused great interest here. Representatives of all our politicial parties met this week and decided to send a committee to Washington. They will testify in the hearings on the Tydings bill, which open Jan. 10. The bill provides for outright independence. Senators Chavez and Langer insist that the range of choice be widened to include statehood, commonwealth status or increased autonomy as a colony. All parties here hope that Congress will authorize a plebiscite permitting Puerto Ricans to choose among all of these possibilities.

* * *

Church Leaders Meet

Representatives of mission boards and interdenominational organizations interested in mission work in the Antilles will meet with Puerto Rican leaders Oct. 30-Nov. 3 to discuss means of strengthening the various phases of Protestant work in this island. Among the representatives from the United States are W. Stanley Rycroft of the Committee on Cooperation in Latin America, Forrest L. Knapp of the World's Sunday School Association, Mark Dawber of the Home Missions Council, Charles E. Detweiler of the American Baptist Home Mission Society, Mae Yoho Ward of the United Christian Missionary Society (Disciples of Christ), Bishop Charles W. Flint and Earl R. Brown of the Methodist Church, Fred L. Brownlee of the Congregational Christian board, and Samuel Kincheloe of Chicago Theological Seminary.

* * *

And So Forth

The Association of Protestant Churches of Puerto Rico will hold its annual meeting in the Union Church at San Juan Nov. 15-17. There will be inspirational addresses, and the various interdenominational enterprises supported by the cooperating denominations will report and receive new orientation.

Prominent in the calendar of interdenominational activiity this year is the visit of E. Stanley Jones, who will be in Puerto Rico Dec. 8-20. H. J. WILLIAMS.

Mexico Recrowns Guadalupe Virgin

Intolerance Revived in the Outbreak of Emotions—Editor Scores Church Activity in Politics

MEXICO, D. F., Oct. 24.—Celebration of the 50th anniversary of the coronation of the Virgin of Guadalupe began Oct. 7, with Roman Catholic prelates from Canada, the United States and several South American countries attending. During the following week, two pilgrimages and several services were conducted daily by Mexican and foreign church dignitaries. The virgin was again crowned with a new 30-pound jeweled diadem, which was carried in a procession among kneeling multitudes. The main ceremonies took place Oct. 12. Crowds from all over the country gathered in front of the basilica in the suburb of Guadalupe. Admission to the church where the pageant was held was gained only by people of the wealthiest classes, who packed all available space. The Indians, for whom the virgin is said to have special affection, and the ordinary Mexicans watched from their perches on near-by roofs and at windows. Finally they crashed the gates and climbed over the iron fence. Many were suffocated in the throng; others were injured. Thieves were particularly active.

* * *

Pope Broadcasts From Rome

During the observance, the pope broadcast from Rome, addressing the pilgrims in Spanish. He called the Virgin of Guadalupe "little Indian" and "little brunette," and pronounced her "queen of Mexico" and "empress of America" (implying, in the latter reference, the whole continent). Many people fell rapturously to their knees when the voice of the pontiff first came over the radio. Highlights of the celebration were the presence and majestic manners of Cardinal Villeneuve of Canada, who attended as special papal legate. This was the first time a cardinal had set foot in Mexico. It was too much of an honor for Mexican Catholics, and at sight of him the crowds were overcome with awe and bliss. Even hard-headed newsmen lost their self-control. One of them wrote, "The Mexican people have seen God in flesh and bone," and another called the cardinal's hand, as people lined up to kiss it, "God's indirect hand."

* * *

Pro-Franco Elements in Fete Are Condemned

During the celebration inside the basilica, the Spanish monarchist and Falangist flag was carried in procession, and the royal march, the national anthem under the monarchy, was sung by pro-Franco Spanish residents. A bishop was heard to say as the flag passed, "That is the true Spain." The Mexican government has extended recognition to the Spanish government-in-exile, and after the celebration the Spanish republicans here issued a printed protest.

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"We say to the church authorities, both Mexican and foreign," they declared, "that it is bad, very bad of them to mix up the things and cause of God with Spanish Falangism-Francoism-fascism, now a lost cause."

* * *

Editor's Stand on 'Fraud' Is Commended

Then, on Oct. 19, the weekly *Tiempo* came forward with an editorial, "A Week of Idolatry," signed by the editor, Martin Luis Guzman. It boldly charged the church with hidden political aims. It called the story of the apparition of the virgin a "fraud," and summoned Mexican liberals to put an end to the political machinations of the church. "The revolution," Mr. Guzman wrote, "is willing to let the church alone if only the church will let the revolution alone." When Mr. Guzman tried to get the four leading dailies of Mexico City to reprint the editorial, offering to pay for the space, none of them would accept it. Following publication of his article in *Tiempo*, Mr. Guzman's home was stoned by a motor squad of fanatics. But in other quarters his fearless stand has been enthusiastically supported. Last night there was a banquet in his honor, with speeches by 16 outstanding men of the nation, among them the winner of last year's national literature prize and the undersecretary of finance. Although many of the speakers had received telephone calls trying to prevent their speaking, there was no attempt to break up the meeting.

* * *

Intolerance Accompanies The Celebration

Many elements in the celebration—outdoor pilgrimages and services, etc.—were direct violations of Mexican law; one Catholic lawyer is reported to have boasted that 17 such violations took place. As usual, the feeling aroused brought about a revival of intolerance. All the windows in a Protestant church which the pilgrims had to pass on their way to the basilica were broken, and other Protestant chapels in the neighborhood were damaged. Although Protestants tried to avoid clashes, they did not remain entirely passive. The Marantha club distributed hundreds of copies of the "Letter on the Apparition of the Most Holy Virgin of Guadalupe," written 50 years ago by the outstanding Catholic historian, Garcia Icazbalceta, and finding against the alleged miracle.

* * *

And So Forth

The National Evangelical Convention celebrated its 50th anniversary in Puebla, with more than 500 delegates attending.

The National Presbyterian Convention met recently in this city; the National Evangelical Youth Congress, in San Luis Potosí.

At the annual assembly of the National Evangelical Council in Guadalajara, it was reported that one mission and three other organizations had joined the group during the year. Roman Torres was elected executive secretary and secretary on evangelism; Julieta Zambrano was appointed general secretary of Christian education and secretary for daily vacation Bible schools. Your correspondent was elected president of the council.

G. Baez-Camargo.

Quakers Appoint Negro Executive

Fleming to Head Race Relations Group as Staff Member—Palmquist Retires as Church Federation Secretary

Philadelphia, Nov. 3.—The American Friends Service Committee has for the first time appointed a Negro to the executive staff. He is G. James Fleming, secretary of the race relations committee. A Negro placement service has been begun, with Frank S. Loescher in charge. The Negro lectureship, inaugurated last year by Dean Faulkner of Fisk, will be continued by Prof. Ira DeA. Reid of Atlanta University. After next March 2, Friends C.P.S. will cease to function. The red and black star, A.F.S.C. symbol, is now 75 years old. First used in 1870, when British Friends carried help to French war victims after the Franco-Prussian War, it was designed by William Beck, secretary of the first Friends war victims' relief committee to undertake a non-military service distinct from Red Cross.

* * *

Presbyterians Continue Hospitality Centers

The Philadelphia Presbyterian hospitality house has lately had its best attendance, chiefly of men from the Naval and Valley Forge hospitals. Except at Miami, Fla., the work of camp pastors has been discontinued. Chaplains have been slow in returning to churches. According to Walter Getty, executive secretary of the Presbyterian committee on camp and church activities, not many desire refresher seminary courses. A conference for those who do is planned in the late winter or early spring. If 220,000 of the armed forces, as is estimated, go to college, 10 per cent will probably attend a Presbyterian college and thus be under care of this committee. Gordon W. Mattice of Rochester, N. Y., has become associate secretary, division of church relations, Presbyterian Board of Christian Education.

* * *

Mothers' Councils Check Juvenile Delinquency

Retirement of Mrs. Jennie A. Griffith as executive and social service secretary of the Women's Interdenominational Union has called attention to the 16 interdenominational community mothers' councils for parent education and child study, with 150 churches cooperating and 600 to 700 women meeting monthly. Mrs. Griffith checked with the juvenile court on delinquency in one section. Previously, 15 to 17 boys and girls had been before the court annually. Six years of the council brought only five cases. Afterwards for four years the probation officer had no call there.

* * *

Federation Secretary Retires

E. A. E. Palmquist for 25 years has been the first and only executive secretary of the federation of churches. At a farewell reception upon his retirement, church leaders from all denominations paid him tribute. Appreciation of his sterling service was voiced by Henry S. Leiper of New York, Henry H. Trotter, federation president, Franklin Duncombe, dinner chairman, and Harold R. Browne, gift chairman, who presented him on this silver anniversary with $2,500 in silver dollars.

* * *

Historic Christ Church Celebrates 250th Year

Old Christ Church, Protestant Episcopal, is celebrating its 250th anniversary. Next Sunday its 250th anniversary service will have as preacher A. E. J. Rawlinson, bishop of Derby, England. The rector, E. Felix Kloman, in recognition of his pastoral and community leadership in this pre-Revolutionary parish, has been given an S.T.D. by the University of Pennsylvania, which itself began close by at Whitefield's Academy in 1740. William P. Remington, who had been suffragan bishop of the missionary district of Eastern Oregon, has been instituted as suffragan bishop of the diocese of Pennsylvania to assist Bishop Oliver J. Hart.

* * *

New Missionaries To Go Abroad

At the annual meeting at Columbus, Ohio, Nov. 13-15, the Board of International Missions of the Evangelical and Reformed Church will interview and call more missionary candidates for India, China and Latin America. At the semi-annual meeting 19 were accepted and are now completing their studies. The denomination has a communicant membership of 689,780, according to the annual report of W. S. Kerschner, statistician. Per capita giving increased from $3.11 to $3.82 for total benevolences and from $14.71 to $15.64 for congregational expenses, a total giving of from $17.82 to $19.46.

* * *

And So Forth

William Wister Comfort, president emeritus of Haverford College, has revised his excellent book, *Just Among Friends*, which passed through five printings. The new title of these 173 pages is *The Quaker Way of Life*.

Under James E. Bristol, executive secretary, the Philadelphia council for c.o.'s, 1831 Chestnut St., is rendering demobilization service for c.o.'s returning to this area.

The First Welsh Baptist Church, Scranton, was host to the annual conclave of the Pennsylvania Baptist convention.

The 35th annual meeting of the Pennsylvania council of churches will be held on Nov. 27 at Zion Lutheran Church, Harrisburg.

Charles Daniel Brodhead.

Attack Church Schools

Suit Filed to Stop Chicago Religious Instruction on Released Time

Chicago, Nov. 8.—Weekday religious training in Chicago has been attacked in a suit filed here by Ira Latimer, secretary of the Chicago Civil Liberties Committee. The suit affects 4,500 Protestant and 18,000 Catholic children. Frank S. Righeimer, attorney for the board of education, in reply filed a motion in superior court to strike the mandamus action. In his move

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Righeimer sought to limit the case to the single contention that the board is vested with discretionary power as to what constitutes excusable absence. Since all children in religious training classes in Chicago are excused on the signed request of their parents and all meetings are held outside public school buildings, he maintained that there was no ground for the action.

* * *

Suspect Move Against All Religion

Righeimer's reference has aroused great interest here, not only because of the buffoon manner in which the Champaign case was handled, but equally because a suspicion exists that these trials are being promoted by persons who follow an ideological line hostile to religion. Latimer, active also in the Champaign case, has in recent years driven from his Civil Liberties Committee most of the representative Protestant and Catholic leaders active in this field. The national Civil Liberties Committee, looking askance at the behavior of the Chicago committee, is helpless because the Chicago group has made itself autonomous. A movement is under way here to organize another civil liberties committee affiliated with the national body.

* * *

Anti-Defamation League Installs Secretary

Irving J. Rosenbaum, Orthodox rabbi who was graduated from the Hebrew Theological Seminary here last year, was welcomed as the head of the religious department of the anti-defamation league of B'nai B'rith at a small luncheon given Nov. 7 by the Chicago round table of Christians and Jews and the Anti-Defamation League. He will have charge of the monthly paper, *Christian Friends*, which goes to 7,300 Christian clergymen enrolled in the fight against interracial and intercultural ill will. The establishment of the department, it was announced, is the result of the conviction that religion, far from being the cause of ill will, is the source of its cure.

* * *

And So Forth

A "school of applied Christianity" has been organized at the Chicago Theological Seminary.

Paul G. Macy has been made director of ecumenical education by the International Council of Religious Education. He will also represent the World Council of Churches in the middle west.

More than 1,500 Protestant women attended a World Community Day meeting here. Mrs. Harper Sibley of the United Council of Church Women and Emory Ross of the Foreign Missions Conference spoke.

Bernard M. Loomer has been appointed dean of the divinity school of the University of Chicago. He succeeds Ernest C. Colwell, who has become president of the university.

CHARLES LESLIE VENABLE.

Church Council Sponsors Radio Broadcasts

The Massachusetts council of churches is sponsoring a series of radio programs on international affairs over station WEEI, Boston. Discussions are broadcast each Thursday at 5:30.

Building Plans To Cost Millions

Construction Programs Are Launched Throughout City—Congregation Sponsors 'Eye Bank'

MEMPHIS, Nov. 6.—The churches of this city now have more than $3,000,000 worth of construction under contract. The Church of the Good Shepherd is completing its semi-Gothic structure; St. John's (Protestant Episcopal) will build a $300,000 edifice from an original design by Sir Christopher Wren. Jackson Avenue Church of Christ is completing its $95,000 building; Second Presbyterian Church will build one costing $500,000. First Baptist Church's new $750,000 sanctuary, now being erected, will seat 3,000 people and have a soundproof room for radio broadcasting. Linden Avenue Disciples' new $250,000 building will occupy an 8-acre lot; Speedway Baptist Church is adding a $170,000 auditorium to seat 1,200. McLean Boulevard Baptist Church's new building will cost $250,000. Union Avenue Baptist Church, which has just completed an ambitious building enterprise, is beginning work on a new structure to house its educational activities. Among the Methodist churches, St. Luke's, Highland Heights, Millington, Davant Avenue and Berclair will erect new buildings, while Springdale, Rebekah and Mullins will remodel their old ones. Catholic St. Peter's orphanage is building a $300,000 high school. Temple Israel is erecting a social center and installing an air-conditioning system in the temple proper—a good example for all groups that hope to conduct summer services in the climate of this area.

* * *

Church Sponsors 'Eye Bank'

First Congregational Church, of which this correspondent is pastor, is sponsoring an "eye bank" at the local eye, ear, nose and throat hospital. It is the only such bank in this area, and will mean that approximately 300 blind people in the mid-south can annually have their sight restored. It is said that only 20 surgeons in the country are able to graft new corneas on to damaged eyes; one of them, who practices here, has done this kind of surgery for a decade. Several members of the church have already willed their eyes to the bank. Copies of their wills have been filed with the surgeon, who is teaching two nurses in the church how to remove the eyes within eight hours after death and rush them to the bank, where their usefulness can be preserved for 72 hours.

* * *

Rabbi Opposes Jewish State in Palestine

Differences between Jewish proponents and opponents of a Jewish nation in Palestine were clarified when Rabbi W. H. Fineshriber of Keneseth Israel, Philadelphia, formerly rabbi of Temple Israel here, returned to Memphis to speak in his onetime synagogue under the auspices of the local chapter of the American Council for Judaism. Rabbi Fineshriber, who was one of the founders of the council, opposes formation of a national Jewish state. He favors integration of Jews, in all respects except religion, into the particular nation in which they live.

* * *

Praise Negro Insurance Executive

Will Grimsley, Associated Press staff writer, recently wrote a story about G. W. Lee, noted Negro author and insurance executive of Memphis. Mr. Lee, a native of Mississippi and an officer in World War I, was quoted in the article as saying that the Negro must work out his destiny not by aping the white man nor by running away from the south, but by cultivating his own native traits and endowments and raising his economic level in the south. He did not point to his own phenomenal success as an illustration of this thesis, but the reporter did. When this correspondent was shown an advance copy of the release, he sent to every daily in the south a telegram which read as follows: "You probably have on your desk an A. P. Sunday feature by Will Grimsley about G. W. Lee who sees the true destiny of the Negro within his own culture here in the southland. Knowing as only a native southerner can know how southland newspapers shy off from such articles about Negroes, I ask you to take a second look at the Grimsley story. I believe that south-wide publication of this article will be of inestimable value to both whites and blacks who must live together in the south, and I speak as an old-line white southerner who has served two terms as national commander of the Sons of Confederate Veterans."

* * *

And So Forth

Universal compulsory military service was discussed at today's meeting of the Memphis ministers' association. Col. Roane Waring, former national commander of the American Legion, spoke in favor of the proposal, while W. C. Newman, pastor of Trinity Methodist Church, opposed it.

Roy L. Dickerson, secretary of the Cincinnati social hygiene society, conducted a social hygiene training institute here Oct. 31-Nov. 2. It was sponsored by the Y.M.C.A., the Y.W.C.A., the parent-teachers council and the city council of churches.

MARSHALL WINGFIELD.

Launch 'Youth Marches'

First in Nation-wide Series of 'Weeks' of Evangelism Held in Detroit

DETROIT, Nov. 9.—Beginning next Sunday, Detroit will observe a "youth week" of evangelistic services under the slogan "Youth Marches—for Christ and the Church." The campaign, which is sponsored by the International Society of Christian Endeavor, is planned as the first in a nation-wide evangelistic movement. Similar meetings will be held in other cities throughout the coming months. Distinguished speakers from far and wide are on the program, among them Daniel A. Poling, Jesse M. Bader, Elmer G. Homrighausen, Walter Van Kirk, Capt. George W. Campbell, Homer Rodeheaver and James G. Whittaker, who was adrift in the Pacific with Eddie Rickenbacker.

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Everything is planned on a big scale, and much interest is being displayed in the program. Labor, management, women's clubs and civic organizations are represented in the sponsorship of the series. Wilbur N. Brucker, former governor of Michigan and Presbyterian layman, is chairman of the campaign, with Dr. Hartman A. Lichwardt, at one time a medical missionary to Iran and now on the staff of Henry Ford hospital, serving as associate chairman.

* * *

Open Preaching, Teaching Missions

The Sunday which sees the launching of the youth crusade marks also the opening of a 10-day preaching mission at Central Woodward Christian Church. The preacher will be Roger T. Nooe, pastor of the Vine Street Christian Church of Nashville and formerly president of the International Convention of the Disciples. The National Christian Teaching Mission opened here Nov. 5 with a staff of eminent educators and religious leaders. It will continue through four sessions.

* * *

Jeffries Re-elected Mayor

The eyes of the nation were on the mayoralty election held in Detroit Nov. 6. Edward J. Jeffries, Jr., running for his fourth term, won over Richard T. Frankensteen, vice-president of the powerful United Auto Workers. Being mayor of Detroit through the war years has been anything but a soft job, and while Mr. Jeffries has not been regarded generally as a great mayor, fair-minded citizens agree that he has been a good one. No one questions his integrity. Mr. Frankensteen is young, personable, ardent; he was said to have the backing of our Negro citizens, but not the united support of organized labor. The C. I. O. endorsed him, while the A. F. of L. supported his opponent. The campaign, which descended into an exchange of personalities as election day approached, was anything but an edifying experience for the city.

* * *

Detroit Council of Churches Protests Conscription

The world affairs committee of the Detroit council of churches unanimously authorized the following telegram to President Truman: "Regret your championship of universal training and question your conclusions as to significance and future use of atomic bomb. Moreover, we concur in repeatedly pronounced judgment of religious and educational bodies throughout America that legislation on this issue should wait until negotiations with United Nations determine requirements for mutual security."

EDGAR DEWITT JONES.

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THOMAS W. GRAHAM, D.D., Oberlin, Ohio

OBERLIN GRADUATE SCHOOL OF THEOLOGY

Chaplains' School Prepares Leaders

Report Success of Courses Offered to New Zealand Troops in Italy—National Council Meets

TIMARU, N. Z., Oct. 16.—Considerable interest has been aroused in church circles here by reports of a Christian leadership school conducted by the chaplains' department of the New Zealand division which is still in Italy. Students are selected for their potentiality as leaders in community life. Two Anglican and two Presbyterian chaplains are the lecturers. The syllabus of 20 lectures shows that solid fare is being provided. It is divided into three main sections: theological, which deals with such subjects as the revelation of God, the Bible and the person and teaching of Christ; historical, which traces church history up to the ecumenical movement; and practical, which treats of the application of the Christian faith to marriage and the family, education, economics, politics and recreation. Ample time is allowed for discussion. All who have attended the school are enthusiastic about it. One chaplain writes: "We believe, from this heartening experience, that the training of adults in Christian leadership, so that they can take an intelligent lead in congregations and an active interest in the wider community, must be attempted on a bigger scale than at present."

* * *

National Council of Churches Holds Meeting

The fourth annual meeting of the National Council of Churches was held in September immediately after the Conference on Christian Order reported in my previous correspondence. A. L. Haddon, principal of the Churches of Christ Theological College, was elected chairman, succeeding J. Lawson Robinson. An Australian who came to New Zealand in 1927, Principal Haddon has for years been a leader in the ecumenical movement. The report of the executive stated that 15 fully constituted branches of the National Council are now established in the dominion; expressed gratification at the increasing cooperation with the state education department and teachers in the matter of religious education; and reported that the university senate has approved the granting of degrees in divinity. An important decision made during the meeting was that a New Zealand conference on faith and order should be held in 1947. A committee was set up to make preparations for such a conference.

* * *

American Service Men Aided On Domestic Problems

Charles I. Stephenson, chaplain in the U. S. navy, has been stationed in Auckland with a commission "to give assistance, advice or counsel to members of the military personnel of the United States and their dependents." A large number of U. S. service men, stationed in New Zealand for varying periods during the war, married or became engaged to New Zealand girls. In some cases this has resulted in domestic problems. Chaplain Stephenson is empowered to provide financial help and is avail-

able for advice. His office is an exceedingly busy place. He states that before a marriage is approved by the military authorities the following requirements must be complied with: acquaintance of at least six months, consent of the bride's parents, blood tests to show freedom from venereal and other diseases, acknowledgment of a willingness to abide by the immigration laws of the United States, and proof of the groom's ability to support a wife.

* * *

Family Allowances Are Extended

A bill at present before Parliament provides that the family allowance of 10s. per week for each child up to the age of 16 shall be made universal irrespective of income. Though criticism on the grounds of the cost involved is being made, the proposal is finding support from both parties and is certain to become law. At the same time, the exemptions on account of children in the income tax are being removed. "The Lord gave and the Lord hath taken away," interjected an opposition member when this was announced; to which the finance minister rejoined, "Blessed be the name of the Lord."

* * *

And So Forth

The Presbyterian Church of New Zealand has cabled £1,445 to Geneva in response to an appeal from the reconstruction department of the World Council of Churches. The money is for the purchase of a Swiss army hut which will be used as a church hall in Holland.

General satisfaction is expressed at the announcement that the next governor-general of the dominion is to be Gen. Sir Bernard Freyburg, V.C., who throughout the war has commanded the New Zealand division in the Middle East. Although born in England, General Freyburg was brought to New Zealand as an infant and spent his boyhood and youth in this country. New Zealanders therefore proudly claim him as a fellow countryman.

MALCOLM W. WILSON.

Evangelical Boards Meet

Bodies Responsible for Christian Social Action and Education Make Reports

HARRISBURG, PA., Oct. 24.—Means by which the church can give guidance in the effort to couple the discoveries of science with the potentialities of human life were discussed at the annual meeting of the Evangelical Church's Board of Christian Social Action, held here recently. Members were challenged to give guidance also in the postwar struggle between capital and labor. They heard reports of the monthly bulletins which the board has issued for the past four years to the 50,000 members of the church in the armed services. They voted to provide payment to Evangelical conscientious objectors for the service they rendered during the war years and to give them postwar educational and occupational assistance. They decided to forward to Washington a statement of opposition to the efforts being made to establish permanent military conscription, and took steps for the development of a program of temperance education.

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At the annual session of the executive committee of the Board of Education of the church, held in Cleveland Sept. 24-25, it was reported that all but 39 of the church's 2,000 Sunday schools are enrolled in the Evangelical Church School Advance. Enrollment in these schools is 260,640, of which number 10,705 pupils united with the church during the year. During this period, the Christian Endeavor groups in the Evangelical Church became Evangelical youth fellowships, of which there are now 1,135, with 23,133 members.

RAYMOND M. VEH.

Reports Youth Action

Rhode Island Fellowships Are Busy with Institutes, Recreation, Rallies

PROVIDENCE, R. I., Oct. 29.—Youth work in major denominations in Rhode Island continues to show real achievement. The Episcopal diocese has conducted during the month one of the most successful "institutes of religion" ever held here. Young people have been instructed in church history and doctrine by an able staff under the direction of Canon Samuel R. D'Amico of the diocesan department of Christian education. Baptist young people meet periodically at a centrally located church for institutes, hymn-sings, parties and inspirational meetings. The work is under the direction of Paul R. Shaub, associate secretary of the state Baptist convention. The Methodist youth fellowship had a successful program of summer camp activities organized by Richard G. Belcher, director of Christian education for the New England Southern conference. The Pilgrim Fellowship, youth organization in the Congregational Christion Churches, recently held one of the best attended meetings in its history at Peace Dale. The Youth for Christ movement has also been holding large meetings in this area.

* * *

Anniversaries Are Observed

The United Congregational Church of Newport and the Kingston Congregational Church are celebrating their 250th anniversaries this year with notable programs. St. Paul's Evangelical Lutheran Church in Providence recently celebrated 50 years of increasing Lutheran work in this area.

* * *

Churchmen Take Part in Social Action

Through the efforts of Alice W. Hunt, veteran crusader and social welfare leader known to many as the "Jane Addams of Providence," Rhode Island churchmen are taking part in numerous projects for social betterment. Through the Consumers' Conference League, of which Miss Hunt is chairman, and the interchurch commission for social action, study has been made of conditions at the state mental hospital and in the schools. Now the attention of the public is being drawn to the need for more and better personnel in both institutions. The interchurch commission is providing clergymen and others with information concerning legislation pending in the state house and in Washington.

RICHARD K. MORTON.

British Approve Revised Budget

Reduction in Tax Payment of One-Half National Income Is Welcomed—Debate Bank Proposals

LONDON, Oct. 30.—On all sides Hugh Dalton's presentation of the transition budget to Parliament is being praised for its lucidity; it is being described by those who might be expected to approach it critically as "constructive and wisely conceived." We shall have to wait until April for the changes it provides to be put into operation. Next year 2,000,000 wage earners will escape the clutches of "pay as you earn" taxes; the rest of the workers will be encouraged by having a considerably smaller slice removed from their pay envelopes. The cuts in excess profits taxes will provide industrialists with fresh funds, which they are being urged to use in re-equipping their plants, not in payment of larger dividends. The chief warning being given by experienced economists is that the time to relax in our savings has not yet come. When it is remembered that half the income of the nation has been going to the exchequer in income taxes and voluntary loans, it can be seen that some relief was due. We are being warned that the winter will be a serious time, since supplies of fuel and food are short. There will be increased expenditures for the children's allowance and other reforms to which the government is pledged. And inflation has not ceased to threaten us.

* * *

Debate Bank of England Bill

The Bank of England bill has passed its second reading by 348 votes to 153. Reports of debate so far do not reveal any such heated feelings as were aroused in other days by controversial legislation. Sir John Anderson has drawn attention to clause 4 of the bill, upon which, I anticipate, the chief committee debate will turn. Its purpose is to insure "that the operations of the bank shall be harmonized with industrial needs." To secure this end, the bank is to be safeguarded by the government in its relations with other banks. Sir John warns that such power has "unspoken and minatory" implications. Mr. Dalton has answered that the clause makes it plain that it will be on the initiative of the bank itself, although with the authority of the treasury, that directions will if necessary be served by the bank to other banks.

* * *

Friends Issue Statement On Nature of Church

The Society of Friends has done a service to the entire church by issuing its statement on the nature of the church according to the witness of the society. It is both charitable toward others and free from the besetting sin of seeking fellowship by way of evasion. Certainly no reader of the 28-page booklet containing the statement would be tempted to say that the differences between the society and other Christian communions are of no significance. Everywhere the spirit of Christian love is supreme; yet it would be insincere for

readers who belong to other communions to say, "We are all Quakers now." What we might say would be, "If only we could show in our own witness to what we have had given to us the same freedom and charity and reality these Friends have shown!"

* * *

Accept Truman's 12 Points With a 'But . . .'

Mr. Truman's "12 points" are generally welcomed here, but it is added, as a warning, that the real difficulty does not come in the statement of principles but in the application of them to specific instances. The difficulty lies in the manner of that application. Now that the President of the United States has spoken, there will not be wanting friendly inquirers both in his own country and here who will explore in detail the applications of the 12 points, even as there were critics who called for something more definite to illuminate the provisions of the Atlantic Charter and of the Potsdam agreement.

EDWARD SHILLITO.

Learn Relief Technique

Missionaries Preparing to Serve in the Orient Take Course at Cornell

ITHACA, N. Y., Nov. 1.—Specific information which will help them in meeting the needs of the people they will serve in the war-torn Orient was provided some 50 missionaries representing 12 different boards in a short course in relief and rehabilitation given by Cornell University here Sept. 17-Oct. 26. The course was sponsored by the committees on rural missions, on east Asia and on missionary training and personnel of the Foreign Missions Conference and by the Church Committee for Relief in Asia, with the cooperation of the New York State College of Agriculture and Home Economics.

Most of the missionaries attending the course are on furlough from stations in China, India, Burma, Sumatra, the Philippines and Korea; a few others are preparing to go out for the first time.

Courses Are Practical

Missionaries experienced in methods of relief and reconstruction helped to orient the courses; they pointed out that the best service one can give is to help those in need of relief to form organizations to help themselves. A leader experienced in work with the Chinese Industrial Cooperatives outlined to the group the methods which have brought effective results in that field. Experts in food and nutrition gave much helpful information on the latest developments in research which can take advantage of the foods available in the Orient to provide the best possible nutrition. Techniques of sanitation, insect control and other preventive measures were studied. Agricultural methods adaptable to Oriental use were demonstrated. A survey of psychological and sociological factors which will have bearing on rehabilitation was offered. Throughout, it was emphasized that to give relief is not enough; there must be constructive rehabilitation on a strong spiritual basis.

ALLEN R. HUBER.

Virginia Studies Role of Veteran

State Church Group and the Southern Regional Council Sponsor School to Consider Problems

RICHMOND, VA., Nov. 3.—Community leaders from all over Virginia will assemble here Nov. 8-9 for an institute on the returning veteran to be held in the Second Presbyterian Church under the auspices of the Virginia council of churches and the Southern Regional Council. The objectives of the institute are announced to be: (1) to acquaint community leaders with the facilities provided by the federal and state governments, social agencies and the churches so that they may serve more effectively the returning veteran; (2) to give proper emphasis to the Negro veteran; (3) to define more clearly the place and responsibility of the church in aiding veterans to adjust themselves in the life of the community. Scheduled among the speakers are Brooks Hays, congressman from Arkansas; Nelson F. Richards of the division of war veterans' claims, Roanoke, Va.; George S. Mitchell of the Southern Regional Council; W. J. Hine of the veterans' placement division of the United States Employment Service; T. C. Welsted of the state federation of labor; J. L. Blair Buck and W. K. Barnett of the state department of education; and George C. Cooper, director of the veterans' bureau, Hampton Institute.

* * *

Disciples Hold State Convention

The annual state convention of the Disciples of Christ in Virginia is to be held in Strasburg Nov. 13-15. One of the features of the convention will be a supper honoring the state secretary, John A. Tate, for his efficient service in this capacity for the past 25 years. Floyd Landreth of Galax, state senator and candidate for governor on the Republican ticket (and a Disciple), is one of the principal speakers. Ramon Redford, minister of the Belmont Church, Roanoke, is president. Lynchburg College will report its indebtedness liquidated and a capacity enrollment.

* * *

Take Religious Census In Richmond

Under the direction of the Richmond ministerial union, a city-wide religious census has just been completed by 1,000 volunteer workers. Harry C. Munro of the International Council of Religious Education came here to help with the project. It is hoped that with the aid of the facts discovered local churches will be able to make a more effective impact upon the whole life of the city and to reach a larger per cent of the unchurched population.

* * *

Presbyterians Train Religious Workers

The Presbyterian training school for religious workers has opened its autumn session with the largest registration in 10 years. Herman Harrell Horne, professor emeritus of philosophy, New York Univer-

Psychology of Religion

By Paul E. Johnson

This vigorous, balanced inquiry takes into account all fruitful methods of exploring religious experiences — for the sake of understanding the deeper needs and desires of religious persons. Insight here aids scholarship to open treasures of the inner life to understanding.

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sity, is giving a series of lectures on "How to Teach," "How to Study," "How to Think" and "How to Live." Henry Wade DuBose is president of the training school.

Of the 107 students enrolled, 41 are seniors, 66 juniors. About 65 per cent of the students are college graduates.

* * *

Rabbi Retires After Long Service

After more than 56 years of continuous ministry as rabbi of Beth-Ahabah Synagogue, Edward N. Calisch has retired. He is being succeeded by Rabbi Ariel Goldburg of Virginia Street Temple in Charleston, W. Va. Rabbi Goldburg is instituting Sunday worship at Beth Ahabah.

* * *

And So Forth

On Sept. 9 the Christian Church at Petersburg, Va., burned the 20-year-old mortgage on its property. Frank G. Sayers, formerly a Baptist minister, is the present pastor.

James Henry Franklin, for 20 years secretary of the American Baptist Foreign Missionary Society, member of the International Missionary Council and later president of Crozer Theological Seminary, Chester, Pa., is now teaching in Richmond University.

Frederick William Boatwright has completed 50 years' service as president of Richmond University and is actively leading in a campaign for an additional $1,000,000 for that institution. When he first assumed the presidency, the university had 185 students on a small campus. It now has 2,500 students on a campus of 300 acres. F. W. Burnham.

Dulles Commission Meets

Philadelphia Conference Votes to Hold 'Another Cleveland' in Spring

Philadelphia, Nov. 9.—A largely-attended meeting of the Federal Council Commission on a Just and Durable Peace, John Foster Dulles, chairman, voted here today to call a general conference of representatives of Protestant churches similar to the Cleveland conference. It will consider the relation of the church to the present crisis in world affairs. The meeting will be held in the early spring of 1946 if the executive committee of the Federal Council approves, as it is expected to do. John Foster Dulles, who was the principal adviser to Secretary of State Byrnes at the recent London conference of foreign ministers, reported at length and off the record on his impressions of the world situation.

The Church Roll

Preston Bradley, pastor of the People's Church, Chicago, celebrated on Oct. 7 the 23rd anniversary of the broadcasting of his sermons. The program is the second-oldest continuous religious radio program on the air today.

Robert C. Mackie, general secretary of the World Student Christian Federation, is touring Scandinavian countries to re-establish relations broken off by the war, according to Religious News Service.

George Walter Fiske, dean of Oberlin College graduate school of theology from 1929 until his retirement in 1937, and a member of the faculty for 30 years, died in Framingham, Mass., Oct. 10. Dr. Fiske had served on the commission on worship and the commission on marriage and the home of the Federal Council of Churches.

F. J. Prettyman, formerly chaplain of the United States Senate and pastor of Wilson Memorial Methodist Church of Baltimore from 1927 to 1931, died Oct. 11 at the age of 85.

W. N. Briney preached his farewell sermon as pastor of Douglass Boulevard Christian Church, Louisville, Ky., Sept. 23. He is retiring after 40 years as pastor of the church.

Russell M. Jones, Negro student in the department of sociology at Virginia Union University, attended a world youth conference in London Oct. 31-Nov. 9 as the delegate of the National Intercollegiate Christian Council, campus "Y" organization.

David Burgess, representative of Congregational Christian missionary interests in the Arkansas, Tennessee and Missouri tenant cotton farming area, was one of the leaders who helped residents of Delmo Labor Homes organize to present a corporate bid when their homes were auctioned recently. Theirs was the only bid covering the whole project, but the director of the Farm Security Administration is as yet hesitant to accept it.

Charles Miles, for 65 years a Salvation Army officer and for 10 years director of the army's training college in New York, died Oct. 14 in Santa Monica, Calif. A member of one of the bands organized by Gen. William Booth in England, Mr. Miles was one of the first 20 instrumentalists in the Salvation Army.

Current Feature Films

Prepared by Independent Filmscores
M-Mature. Y-Younger. C-Children.

Dangerous Partners (MGM) *Melodrama.* Seeking to capitalize on mysterious wills they discover by chance, sharpers stumble on nazi plot, become patriotically virtuous. Good suspense in early portions leads to *trite* denouement. M, Y

Duffy's Tavern (Par.) Assorted Paramount stars, Ed Gardiner, Victor Moore. *Comedy.* Typical malapropisms, comic situations of the radio program, with last half a series of "acts" by Bing Crosby, Betty Hutton and others. Some good comic scenes in a rather monotonous plot; sophistication of "acts" takes them out of "family" class. *Fair* comedy. M, Y

First Yank Into Tokyo (RKO) *Melodrama.* Believe it or not, he was an American officer altered by surgery to look Japanese. And, by virtue of added footage, we are assured he rescued from a prison camp the only scientist who knew how to make the atomic bomb! So implausible and coincidence-filled as to be *ludicrous*, yet film may be damaging in its pretense of authenticity. M

Love, Honor and Goodbye (Rep.) *Comedy* about a wife who poses as maid in her own home to test husband's loyalty. Trite farcical situations frequently *in poor taste.* M

Nothing but Trouble (MGM) Laurel and Hardy in typical *stumbling* slapstick. M, Y, C

BEST CURRENT FILMS

For Family: Anchors Aweigh, Captain Eddie, National Velvet, Our Vines Have Tender Grapes, State Fair.

For Mature Audience: A Bell for Adano, The Clock, The Fall of Berlin, The Fleet that Came to Stay, The House on 92nd Street, The Life and Death of Colonel Blimp, A Medal for Benny, Music for Millions, Pride of the Marines, Rhapsody in Blue, A Song to Remember, The Story of G. I. Joe, The True Glory, Valley of Decision. [illegible]

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